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A

Scriptural Catechiſm

In oppoſition to the

Popiſh Catechiſm.

To which is Adjoined the

OATHS

OF

Allegiance

AND

Supremacy.

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The Preface.

READER,

THE true intent of this Catechiſm *is to inſtruct men in the duties and principles of Chriſtianity; it contains no jejune notions, to ſcare perſons of whatſoever perſwaſion from reading it; it being only a brief Compendium of thoſe Duties which are ſcattered in the Scriptures. I confeſs it was chiefly intended for the benefit of the younger ſort, that they might be early acquainted with their duty from the Scriptures,* which are able to make them wiſe unto Salvation: *but I am hopeful it ſhall alſo prove of general uſe.*

I am not ignorant how it is now become a faſhion to alledg Scripture authority for the defence of every opinion, be it never ſo monſtrous. But this cheat being ſo eaſily diſcovered, I am perſuaded men will not reject the plain Doctrines of Scripture. I have not made uſe of controverted Texts, neither have I impoſed my own comment upon any mans belief. In the First Part *I have very briefly laid down only thoſe Principles that are undoubtable amongſt the beſt Reformed part of Chriſtendom, and which very fairly conſiſt with the practice of virtue and morality. In the* Second Part *I have laid down theſe Duties, which every mans underſtanding will tell him are unqueſtionable; they being indeed the plain duties of morality; of which I may ſay, as it is,* Luke 10. 28. This do, and thou ſhalt live. As for *thoſe* private devotions *in the cloſe, I have laid them down in Scripture expreſſions, becauſe the ſtile of the Holy Ghoſt is undoubtedly the fitteſt for ſpiritual ſervices; ſo that I may ſay of it, as* David *of* Goliah's *Sword,* there is none like it.

I ſhall conclude with my advice to Parents and Children. Parents, *ſurely it is your duty to provide for the Education of your children. Under the old diſpenſation, Parents were commanded* to teach their children diligently the Statutes

and Commandments of God: *And this is expreſſed in the* New Teſtament, *by* bringing them up in the nurture and admonition of the Lord. *It was the advice and counſel of the wiſe man,* Prov. 22. 6. Train up a child in the way he ſhould go; and when he is old he will not depart from it. *If Parents neglect to inſtruct their children in the ways of God, children will, without difficulty, train up themſelves in the practice of vice and immorality. And it is certain, accordingly as they are at firſt ſeaſoned, they will retain that ſavour. O the heinous guilt that many Parents bring upon themſelves by this neglect; and the lamentable miſery they bring upon their Children! I wiſh I could ſay that this hath not been the great cauſe of thoſe monſtrous impieties that ſo much abound amongſt us. As for* Children, *it is undoubtedly their duty to hearken to the inſtruction of their Parents, except it be ſuch as cauſs to err. If indeed Parents ſhall be ſo cruel to their Children, as to miſlead them, and only teach them their own ſelf-choſen opinions, and not the ſtatutes and commandments of God; I muſt pity the caſe of thoſe Children, and deſire them to hearken to the Pſalmiſt's advice,* Pſal. 34. 11. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that deſireth life, and loveth many days, that he may ſee good? keep thy tongue from evil, and thy lips from ſpeaking guile. Depart from evil, and do good, ſeek peace, and purſue it.

A Scriptural Catechiſm, or the Duty of Man laid down by way of Queſtion and Anſwer, in expreſs Words of Scripture.

PART I.

Concerning the Chief Principles of our Religion, which we are to believe.

Sect. 1. Concerning the Being of God: Of his Attributes and Perfections.

Queſt. *What is the whole Duty which God requires of man?*

Anſw. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? Fear God, and keep his Commandments, for this is the whole Duty of man, *Mich.* 6. 8. *Eccleſ.* 12. 13.

Q. *Do you then believe there is a God whom you ſhould fear?*

A. Yes; Verily there is a God that judgeth in the earth, *Pſal.* 38. 11.

Q. *Do not the Works of God declare the Being of God?*

A. Yes: For the inviſible things of him from the Creation of the World, are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead, *Rom.* 1. 20.

Q. *Is he not a fool that denies this truth?*

A. Yes; The fool hath ſaid in his heart there is no God, *Pſal.* 14. 1.

Q. *Is there no other God but one?*

A. No; We know that an Idol is nothing in the World, and that there is none other God but one.

Q. *There*

Q. *There be none then who can compare with God?*

A. No; Who is like unto the Lord amongſt the Gods? who is like him, glorious in holineſs, fearful in praiſes, doing wonders? *Exod.* 15. 11.

Q. *What is God?*

A. God is a Spirit, who dwelleth in light, to which no man can approach; whom no man hath ſeen, or can ſee; whoſe perfection cannot by ſearching be found out, *John* 4. 24. 1 *Tim.* 6. 16. *Job* 11. 7.

Q. *Do you believe that this incomprehenſible God is of everlaſting being?*

A. Yes; Before the mountains were brought forth, or ever *he* formed the earth and the World, even from everlaſting to everlaſting *he* is God, *Pſal.* 90. 2.

Q. *Do you believe that this Glorious God is every where preſent?*

A. Yes; Whither ſhall I go from *his* ſpirit? or whither ſhall I flee from *his* preſence? If I aſcend up into heaven, *he* is there, if I make my bed in hell, behold *he* is there, *Pſal.* 139. 7, 8.

Q. *And muſt he not then know all things?*

A. Yes; Neither is there any creature that is not manifeſt in his ſight; but all things are naked and opened unto the eyes of him with whom we have to do, *Heb.* 4. 13.

Q. *Do you believe God is unchangeable?*

A. Yes; With him is no variableneſs, nor ſhadow of turning, *Jam.* 1. 17.

Q. *Do you believe God is Almighty, and can do all things?*

A. Yes; With God all things are poſſible, *Mark* 10. 27.

Q. *Is he not alſo a moſt holy and glorious God?*

A. Yes; Holy, holy, holy, is the Lord of Hoſts; the whole earth is full of his glory, *Iſa.* 6. 3.

Q. *And do you believe that he is a juſt God?*

A. Yes; He is a God of truth, without iniquity, juſt and right, *Deut.* 32. 4.

Q. *Is he not alſo a very merciful and gracious God?*

A. Yes; He is the Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, *Exod.* 34. 6. *Pſal.* 145. 8.

Q. *Is he not then the only living and true God?*

A. Yes; The Lord is the true God, he is the living God, and an everlaſting King, *Jer.* 10. 10.

Sect.

Sect. 2. Concerning the Trinity, that God the Father, God the Son, and God the Holy Ghoſt, are one God.

Q. *DO you believe that the three perſons in the God-head, God the Father, God the Son, and God the Holy Ghoſt, are one God?*

A. Yes; For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one 1 *John* 6. 7.

Q. *Doth not the truth of this appear from the form of Baptizing, which Chriſt taught his Diſciples?*

A. Yes; Go ye therefore and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt, *Matth* 28. 19.

Q. *And is it not alſo very evidently confirmed: from the manner of Bleſſing the Apoſtles obſerve in the cloſe of their Epiſtles?*

A. Yes; The Grace of the Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt, be with you all, 2 *Cor.* 13 14.

Q. *And muſt Worſhip be given to any but God?*

A. No; Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve, *Mat.* 4. 10.

Q. *Is God the Son equal with the Father?*

A. Yes; Who being in the Form of God, thought it no robbery to be equal with God, *Phil.* 2. 6.

Q. *Is not Glory and Majeſty, Dominion and Power aſcribed to Chriſt as God?*

A. Yes; To the only wiſe God, our Saviour be Glory and Majeſty, Dominion and Power, both now and ever, *Jude* 25.

Q. *Is not the Holy Ghoſt alſo God?*

A. Yes; Peter ſaid, *Ananias*, why hath Satan filled thine heart to lie to the Holy Ghoſt? thou haſt not lied unto men, but unto God, *Acts* 5. 3, 4.

Q. *Is God the Son Eternal?*

A. Yes; In the beginning was the Word, and the Word was with God, and the Word was God, *John* 1. 1.

Q. *were all things created by him?*

A. Yes; For by him were all things created that are in Heaven, and that are in Earth, viſible and inviſible; and without him was not any thing made that was made, *Col.* 1. 16. *Job.* 1 3.

A. Yes; I am the Lord that maketh all things, that ſtretcheth forth the Heavens alone, that ſpreadeth abroad the Earth by my ſelf, *Iſa.* 44. 24.

Q. *Doth*

Q. *Doth not Chriſt know all things?*

A. Yes. But Jeſus did not commit himſelf unto them, becauſe he knew all men, and needed not that any ſhould teſtifie of man; for he knew what was in man. And *Peter* ſaid unto him, Lord thou knoweſt all things *Joh.* 2. 24. & 21. 17.

Q. *Doth not the Holy Ghoſt alſo know all things?*

A. Yes. The Spirit ſearcheth all things, yea, the deep things of God, 1 *Cor.* 2. 10.

Q. *And is it not ſingly the property of God, to know all things?*

A. Yes; Produce your cauſe, ſaith the Lord, bring forth your ſtrong reaſons, ſhew the former things what they be, that we may conſider them, and know the latter end of them, or ſhew the things that are to come hereafter, that we may know that ye are Gods, *Iſa.* 41. 21, 22, 23.

Sect. 3. Concerning the Scriptures of the Old and New Teſtament.

Q. ARe *theſe Books of the Old and New Teſtament, call'd by way of preheminency* Scripture, *the* Word of God?

A. Yes; All Scripture is given by inſpiration of God, 2 *Tim.* 3. 16.

Q. *But can we upon good grounds believe that the Prophets did reveal nothing but what they had from God?*

A. Yes; For the Prophecy came not in old time by the will of man, but Holy men of God ſpake as they were moved by the Holy Ghoſt, 2 *Pet.* 1. 21.

Q. *And may we truſt in this as a ſure and certain Rule?*

A. Yes; We have alſo a ſure word of Prophecy; whereunto *we* do well to take heed, as unto a light that ſhineth in a dark place, 2 *Pet.* 1. 19.

Q. *Would men who reject this revelation believe any other?*

A. No; If they hear not *Moſes* and the Prophets, neither will they be perſuaded tho one roſe from the dead, *Luke* 16. 31.

Q. *Are not the Books of the Pſalms, of the Prophets, and theſe of* Moſes, *mentioned in the New Teſtament, as being from God?*

A. Yes; And *Chriſt* ſaith unto *his Diſciples*, theſe are the words which I ſpake unto you while I was yet with you, that all things might be fulfilled which were written in the Law of *Moſes*, and in the Prophets, and in the Pſalms, concerning me,— and he expounded to them in [all the Scriptures] the things concerning himſelf, *Luke* 24. 44, 45.

Q. *Have we not as great certainty as can be, that all that the Evangeliſts and Apoſtles wrote concerning Chriſt, are moſt true?*

A. Yes; For *thoſe who* from the beginning were eye-witneſſes and

and Miniſters of the Word, *who* had perfect underſtanding of all things from the very firſt, have ſet forth in order a declaration of theſe things, that *we* might know the certainty *thereof*; for none of theſe things were done in a corner, *Luke* 1.1,2,3,4. 1 *John* 1. 3. *Acts* 26. 26.

Q. *What if men ſhould pretend the revelation of any other Doctrine, ſhould we believe them?*

H. No; But tho we, or an Angel from Heaven preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed, *Gal.* 1. 8.

Q. *But how ſhall we know the word which the Lord hath not ſpoken?*

A. When a Prophet ſpeaketh in the name of the Lord, if the thing follow not, nor come to paſs, that is, the thing which the Lord hath not ſpoken, *Deut.* 18. 22.

Q. *Are not the Scriptures the only Rule to try mens Doctrine by?*

A. Yes; To the Law, and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them; *and they* do err not knowing the Scriptures, *Iſa.* 8. 20. *Mat* 22. 29.

Q. *Is there not an admirable conſent between the Scriptures of the Old and New Teſtament?*

A. Yes; I continue witneſſing both to ſmall and great, ſaying none other things than thoſe which the Prophets and *Moſes* did ſay ſhould come, *Acts* 26. 22.

Q. *For what is the Scripture profitable?*

A. The Scripture is profitable for Doctrine, for Reproof, for Correction, for Inſtruction, that the man of God may be perfect, throughly furniſhed unto all good works, 2 *Tim.* 2. 16,17.

Q. *Is not the way to everlaſting life held forth in the Scriptures?*

A. Yes; Search the Scriptures, for in them ye have eternal life; *they* are able to make you wiſe unto Salvation, through Faith which is in Chriſt Jeſus, *John* 5. 39. 2 *Tim.* 3. 15.

Q. *Should not the holineſs and purity of the Doctrine contained in the Scriptures, make us in love with it?*

A. Yes; Thy word is very pure, therefore thy ſervant loveth it, *Pſal.* 119 140.

Q. *And are not the commands and precepts contained in Scripture, unqueſtionably right and equitable?*

A. Yes; Therefore I eſteem all thy precepts concerning all things, to be right, *Pſal.* 119. 128.

Q. *And what are thoſe things the Scripture enjoins us to think upon, and practiſe?*

A. Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure whatſoever things are lovely, whatſoever things are of good report; report; if there be any vertue, if there be any praiſe, think on theſe things, *Phil.* 4. 8.

Sect. 4. Concerning Creation and Providence.

Q. *DO you believe, that in the beginning God made the Heaven and the Earth?*

A. Yes; In the beginning God created the Heaven and the Earth, *Gen.* 1. 1.

Q. *Do you believe that of nothing God created all things by the word of his Power?*

A. Yes; Through Faith we understand that the Worlds were framed by the word of God, so that things that are seen, were not made of things that do appear, *Heb.* 11. 3.

Q. *How did God create Man?*

A. God created Man in his own Image, in the Image of God created he him, male and female created he them, *Gen.* 1. 27.

Q. *Was not every thing that God made very Good?*

A. Yes; And God saw every thing that he had made, and behold it was very good, *Gen.* 1. 31.

Q. *And doth not the Wisdom and Goodness of God appear in all his works?*

A. Yes; O Lord, how manifold are thy Works, in Wisdom hast thou made them all; the Earth is full of thy riches, *Psal.* 164. 24.

Q. *Do you believe that the God who made you doth uphold you by his good providence?*

A. Yes; It is he that hath made us, and not we our selves, which holdeth our soul in life, *Psal.* 100. 3. *Psal.* 66. 9.

Q. *Do you then hold your life and being from him?*

A. Yes; In him we live, and move, and have our being, *Act.* 17. 28.

Q. *Hath not God a dominion over his own works, and may do with them according to his will?*

A. Yes; His dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the Earth are reputed as nothing and he doth according to his will, in the army of Heaven, and among the inhabitants of the Earth: and none can stay his hand or say unto him, what dost thou? *Dan.* 4. 34, 35.

Q. *And are not all Gods works and ways most holy and most wise?*

A. Yes; The Lord is righteous in all his ways, and holy in all his works, *Psal.* 145. 17.

Q. *Doth not God regard mean and low things, as well as great things?*

A. Yes;

A. Yes; Are not two Sparrows ſold for a farthing, and one of them ſhall not fall to the ground without your Father; but the very hairs of your head are all numbred; fear ye not therefore, ye are of more value than many Sparrows, *Mat.* 10. 29, 30, 31.

Q. *Doth not Gods Providence appear in the care he taketh for the oppreſſed, for the poor, for the ſtrangers, fatherleſs and widow, and for the hungry?*

A. Yes; *He* executeth judgment for the oppreſſed, *he* giveth food to the hungry, *and* provideth for the young ravens; *he* looſeth the priſoners, *he* raiſeth them that are bowed down, the Lord preſerveth the ſtrangers, relieveth the Fatherleſs and Widow, *Pſal.* 146. 7, 8, 9. *Job* 38. 41.

Q. *If God govern the world, why is it that good men are often ſuffering, and bad men proſpering?*

A. The proſperity of fools deſtroyeth them, and they are ſet in ſlippery places, *for* they are brought into deſtruction as in a moment; but the Lord knoweth how to deliver the Godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed, *Pſal.* 73. 18, 19, 20. 2 *Pet.* 2. 9.

Q. *Is there then a God who judgeth in the earth?*

A. Yes; Verily *there* is a God that judgeth in the Earth, *Pſal.* 58. 11.

Sect. 5. Concerning the fall of Man, of Sin, and of Gods willingneſs to ſave Sinners.

Did man continue in that good eſtate in which he was created?

A. No; God made man upright, but they have ſought out many inventions, *Eccleſ.* 7. 29.

Q. *How entred Sin into the world?*

A. By one man ſin entred into the World, and death by ſin, *Rom.* 5. 12.

Q. *What is Sin?*

A. Sin is the tranſgreſſion of the Law, 1 *John* 3. 4.

Q. *What was the Law given to our firſt Parents in Paradiſe?*

A. Of the tree of knowledge of good and evil thou ſhalt not eat of it, *Gen.* 2. 17.

Q. *What was the threatning of that Law?*

A. For in the day thou eateſt thereof, thou ſhalt ſurely dye, *Gen.* 2. 17.

Q. *Did our firſt Parents break this Law?*

A. Yes; And the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired

ſired to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo to her Husband with her, and he did eat, *Gen.* 3. 6.

Q. *Was the puniſhment which that Law threatned, inflicted upon the Offender?*

A. Yes; By one mans offence death reigned by one, and judgment came upon all men to condemnation, *Rom.* 5. 17, 18.

Q. *And are all that deſcend from* Adam *by ordinary Generation, involv'd in that guilt and puniſhment?*

A. Yes; By one mans diſobedience many were made ſinners; and ſo death paſſed upon all men, for that all have ſinned, *Rom.* 5. 19.

Q. *There is no man then without ſin?*

A. No; If we ſay we have no ſin, we deceive our ſelves, we make God a lyar, and the truth is not in us; for there is not a juſt man upon earth that doth good and ſinneth not, 1 *John* 1. 10. *Eccl.* 8. 20.

Q. *Are all ſins equally great?*

A. No; And he ſaid unto me ſeeſt thou what they do? even the [great] abominations that the houſe of *Iſrael* committeth here, that I ſhould go far off from my Sanctuary, but turn thee yet again, and thou ſhalt ſee [greater] abominations, *Ezek.* 8. 6, 13.

Q. *Doth God by his Decrees neceſſitate and tempt man to ſin?*

A. No; No, let no man ſay when he is tempted, he is tempted of God; for God cannot be tempted with evil, neither tempteth he any man, *James* 1. 13.

Q. *Did God leave mankind in this lapſed ſtate without a remedy?*

A. No; God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life, *John* 3. 16.

Q. *Was this free gift beſtowed upon all men?*

A. Yes; As by the offence of one, judgment came upon [all men] to condemnation; even ſo by the righteouſneſs of one, the free gift came upon [all men] unto juſtification of life, *Rom.* 5. 18.

Q. *God doth not then delight in the death of a ſinner?*

A. No; As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, *Ezek.* 33. 11.

Q. *And was it not to ſave ſinners that Chriſt came into the World?*

A. Yes; This is a faithful ſaying, and worthy of all acceptation, that Chriſt came into the world to ſave ſinners, 1 *Tim.* 1. 15.

Q. *What*

Q. *What then is the reaſon that men continue in their ſins?*

A. They will not come to *Chriſt* that they might have Life, *John* 5. 40.

Q. *Chriſt then is willing to ſave ſinners, and it is only mens unwillingneſs that is to blame?*

A. Yes; He is not willing that any ſhould periſh, but that all ſhould come to repentance. O *Jeruſalem, Jeruſalem*, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not, 2 *Pet.* 3. *Mat.* 23. 37.

Q. *Hath not God uſed all the methods of love to reclaim ſinners, that they periſh not?*

A. Yes; What could have been done more to my Vineyard, that I have not done in it? *Iſa.* 5. 4.

Q. *And is he not loth, grieved, and unwilling, to give up with ſinners?*

A Yes; How ſhall I give thee up, *Ephraim*? how ſhall I deliver thee, *Iſrael*? how ſhall I make thee as *Admah*? how ſhall I ſet thee as *Zeboim*? mine heart is turned within me; my repentings are kindled together, *Hoſ.* 11. 8.

Sect. 6. Concerning Chriſt, as Mediator between God and lapſed Man.

DO you believe that God did ſend forth his Son, made of a woman, made under the Law, to redeem the world?

A. Yes; When the fulneſs of time came, God ſent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, *Gal.* 4. 4.

Q. *Do you believe that Jeſus Chriſt was conceived by the power of the Holy Ghoſt?*

A. Yes; *For the Scriptmre telleth me, That* the birth of Jeſus Chriſt was on this wiſe; when as his mother *Mary* was eſpouſed to *Joſeph*, before they came together, ſhe was found with child of the Holy Ghoſt, *Mat.* 1. 18.

Q. *Do you alſo believe that he was born of a Virgin?*

A. Yes; Behold a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his name *Emanuel*, which being interpreted, is, God with us, *Mat.* 1. 23.

Q. *And do you firmly believe, that this Jeſus of* Nazareth *who was born in* Bethlehem *of* Judea, *in the days of* Herod, *and who did great and mighty works; that was delivered by the Jews unto* Pontius Pilate, *was crucified, died, and roſe again; that this was Chriſt, the Son of the living God?*

A. Yes;

A. Yes; God anointed Jeſus of *Nazareth* with the Holy Ghoſt, and with Power; who went about doing good, and healing all that were oppreſſed of the Devil, for God was with him: and we are witneſſes of all that he did, both in the Land of the Jews, and at *Jeruſalem*; againſt whom both *Herod*, and *Pontius Pilate*, with the Gentiles and the People of *Iſrael*, were gathered together; whom they ſlew, and hanged on a Tree; him God raiſed up the third day, and ſhewed him openly. This is the Chriſt, the Son of the Living God; who is ordained to be Judge of the quick and dead: whoſoever believeth in him, ſhall receive remiſſion of ſins, *Acts* 10. 38, 39, 40, 43, 43. *Act.* 4. 47. *Matth.* 16. 16.

Q. *Is Chriſt Jeſus the on'y Mediator between God and Man?*

A. Yes; For there is one God, and one Mediator between God and Man, the Man Chriſt Jeſus, 1 *Tim.* 2. 5.

Q. *Is Chriſt both God and Man?*

A. Yes; *He* was made of the ſeed of *David* according to the Fleſh, and declared to be the Son of God, with power, *Rom.* 1. 3. 4.

Q. *Is there Salvation in any other?*

A. No. There is none other name under Heaven given among men whereby we muſt be ſaved, *Acts* 4. 12.

Q. *And is he able to ſave all that come to God by him?*

A. Yes. He is able alſo to ſave them to the uttermoſt, that come unto God by him, *Heb.* 7. 25.

Q. *For what end did Chriſt give himſelf for us?*

A. Chriſt gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar People, zealous of good works; teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World, *Titus* 2. 12, 14.

Q. *Are not the Miracles which Chriſt wrought, a great argument that he was ſent of God?*

A. Yes. Ye ſent unto *John*, and he bare witneſs unto the Truth, but I have a greater witneſs than that of *John*, for the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me, *John* 5. 33, 36.

Q. *Is it not alſo a convincing argument, that all the Prophecies concerning the Meſſias are fulfilled in him?*

A. Yes. To him gave all the Prophets witneſs; *and* thoſe things which God before had ſhew'd by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled, *Acts* 10. 43 *Acts* 3. 18.

Q. *Is Chriſt a Prophet?*

A. Yes. This is that *Moſes* which ſaid unto the Children of *Iſrael*,

Iſrael, a [Prophet] ſhall the Lord your God raiſe up unto you of your brethren, like unto me, him ſhall ye hear, *Acts* 7. 37.

Q. *What hath he revealed to us as a Prophet?*

A. All things that *he hath* heard from *his* Father, *hath he* made known unto *us*, *Joh.* 15. 15.

Q. *And is it not our duty to hear him?*

A. Yes; him ſhall ye hear in all things, whatſoever he ſhall ſay unto you, *Acts* 3. 22.

Q. *Is not Chriſt a Prieſt alſo?*

A. Yes; called of God an high prieſt, after the order of Melchiſedec, *Heb.* 5. 10.

Q. *How doth it appear that he is a Prieſt?*

A. From his once offering himſelf without ſpot to God, to make reconciliation for the ſins of the People; for *whom* he ever liveth to make interceſſion, *Heb.* 9. 14, 28. *Heb.* 2. 18. & 7. 25.

Q. *And is not Chriſt a King?*

A. Yes; yet have I ſet my King upon my holy hill of *Zion*; and the government ſhall be upon his ſhoulder, and his name ſhall be called Wonderfull, Counſeller, the mighty God, the everlaſting Father, the Prince of peace, *Pſal.* 2. 6. *Iſa.* 9. 6.

Q. *Wherein doth Chriſts Kingly office appear?*

A. Chriſts Kingly office appeareth, in making the people willing in the day of *his* power, *and* in ruling in the midſt of his *enemies*; for he muſt reign till he put all enemies under his feet, *Pſal.* 110. 2, 3. 1 *Cor.* 15. 25.

Q. *Will any puniſhment be inflicted upon thoſe who ſubmit not to his Government?*

A. Yes; but thoſe mine enemies, which would not that I ſhould reign over them, bring hither and ſlay them before me, *Luke* 19. 27.

Q. *Chriſt then will never be a Prieſt to ſave any, who take him not as well for their Prophet to Teach, and their King to rule them?*

A. No; he became the author of eternal ſalvation unto all them that obey him, *Heb.* 5. 9.

Q. *You then firmly believe, that Chriſt died for our ſins, that he was buried, and roſe again the third day?*

A. Yes; for I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins, and that he was buried, and that he roſe again the third day according to the Scriptures, 1 *Cor.* 15. 3, 4.

Q. *Was he ſeen of any after he roſe?*

A. Yes; he was ſeen of *Cephas*, then of the twelve, after that he was ſeen of above five hundred brethren at once; after that he was ſeen of *James*, then of all the Apoſtles, 1 *Cor.* 15. 5, 6, 7.

Q. *How long time was he ſeen of them alive after his paſſion?*

A. To *them* alſo he ſhewed himſelf alive after his paſſion, by

many infallible proofs, being ſeen of them forty days, *Acts* 1. 3.

Q. *Was Chriſt received up into Heaven after he had manifeſted himſelf to his Diſciples?*

A. Yes; ſo then, after the Lord had ſpoken unto them, he was received up into Heaven, and ſet on the right hand of God, *Mark* 16. 19.

Q. *What doth Chriſt now in Heaven for his people?*

A. He is entred into Heaven now, to appear in the preſence of God for *them*, *where* he ever liveth to make interceſſion, *Heb.* 9. 24. & 7. 25.

Q. *Shall this ſame Jeſus which was taken up into Heaven, in like manner return?*

A. Yes; ye men of *Galilee*, why ſtand ye gazing up into Heaven? this ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven, *Acts* 1. 11.

Q. *After what manner ſhall he return?*

A. And they ſhall ſee the Son of man coming in the clouds of Heaven with power and great glory; for he ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-Angel, and with the trump of God; and the dead in Chriſt ſhall riſe firſt, *Mat.* 24. 30. 1 *Theſſ.* 4. 16.

Q. *Is Chriſt then to be Judg of the World?*

A. Yes; becauſe he hath appointed a day in which he will judg the World in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead, *Acts* 17. 31.

Sect. 7. Concerning the Reſurrection of our Bodies.

Q. *DO you believe that the dead ſhall riſe again?*

A. Yes; for the hour is coming, in the which all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation, *Joh.* 5. 28, 29.

Q. *Is not the Doctrine of the Reſurrection very incredible?*

A. No, why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead? *Acts* 26. 8.

Q. *If the dead riſe not, are not the faithful witneſſes of God found falſe?*

A. Yes; yea and we are found falſe witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt; whom he raiſed not up, if ſo be that the dead riſe not; for if the dead riſe not, then is not Chriſt raiſed, 1 *Cor.* 15. 15, 16.

Q. *And*

Q. *And were it not a vain thing to believe in Chriſt, if there be no reſurrection of the dead?*

A. Yes; for if there be no reſurrection of the dead, then is Chriſt not riſen; and if Chriſt be not riſen, then is our Preaching vain, and your Faith is alſo vain, *and* ye are yet in your ſins, 1 *Cor.* 15. 13, 14, 17.

Q. *If the dead riſe not, were not good and vertuous men of all men the moſt miſerable?*

A. Yes; if in this life only we have hope in Chriſt, we are of all men moſt miſerable, 1 *Cor.* 15. 19.

Q. *Might not men lawfully commit all unlawful Acts, all exceſs of riot, and live as they pleaſe, if the dead riſe not?*

A. Yes; if the dead riſe not, let us eat and drink, for to morrow we die, 1 *Cor.* 15. 32.

Q. *But is it not certain that Chriſt is riſen from the dead?*

A. Yes; But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſleep, 1 *Cor.* 15. 20.

Q. *How are the dead raiſed up?*

A. The Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-Angel, and with the trump of God, and the dead in Chriſt ſhall riſe, 1 *Theſſ.* 4. 16.

Q. *With what body ſhall they riſe?*

A. The *body* is ſown in corruption, it is raiſed in incorruption; it is ſown in diſhonour, it is raiſed in glory; it is ſown in weakneſs, it is raiſed in power; it is ſown a natural body, it is raiſed a ſpiritual body. 1 *Cor.* 15. 42, 43, 44.

Q. *What is the reaſon that men do err in not believing the Doctrine of the reſurrection?*

A. They do err, not knowing the Scriptures, nor the power of God, *Mat.* 22. 29.

Sect. 8. Concerning the Judgment of the Great Day.

Q. *DO you believe that God hath appointed a day, in the which he will judg the world by his Son?*

A. Yes; becauſe he hath appointed a day, in the which he will judg the world in righteouſneſs, by that Man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead, *Acts* 17. 31.

Q. *Muſt all men appear before their Judg, to get a ſentence according to the life they have lived upon earth?*

A. Yes; for we muſt all appear before the Judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 *Cor.* 5. 10.

Q. *Will every work that man hath done be brought into judgment?*

A. Yes; for God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil, *Eccleſ.* 12. 14.

Q. *And muſt men give account of every idle word?*

A. Yes; But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of Judgment; for by *their* words *they* ſhall be juſtified, and by *their* words *they* ſhall be condemned, *Mat.* 12 36, 37.

Q. *Will not the Judge of the whole earth judg righteous judgment?*

A. Yes; we are ſure the judgment of God is according to truth; for he will render to every man according to his deeds; *and* there is no reſpect of perſons with God, *Romans* 2. 2, 6, 11.

Q. *What is the ſentence Chriſt will paſs on the righteous in the great day?*

A. Then ſhall the King ſay unto them on his right-hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the world, *Mat.* 25. 34.

Q. *What is the ſentence Chriſt will paſs on the wicked?*

A. Then ſhall he ſay unto them on the left-hand, Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels, *Mat.* 25. 41.

Q. *Who is he that enters into eternal life?*

A. He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart; he that back-biteth not with his tongue, nor doth evil to his neighbour; in whoſe eyes a vile perſon is contemned, but he honoureth them that fear the Lord; he that ſweareth to his own hurt, and changeth not; he that putteth not out his money to uſury, nor taketh reward againſt the innocent; *he* who by patient continuance in well-doing, ſeeketh for glory, and honour, and immortality, *ſhall inherit* eternal life: And he that doth theſe things, ſhall never be moved, *Pſal.* 15. 2, 3, *&c. Rom.* 2. 7.

Q. *Who are they on whom God will take vengeance?*

A. On them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, but obey unrighteouſneſs; *theſe* ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power. 2 *Theſſ.* 1. 8, 9. *Rom.* 2. 8.

Q. *Since there are ſuch joys prepared for the righteous, and ſuch torments for the wicked; were it not great wiſdom in every man to order his converſation aright?*

A. Yes; ſeeing then that all theſe things ſhall be, what manner

ner of perſons ought *we* to be in all holy converſation and godlineſs; looking for, and haſtning to the coming of the day of God, that *we* may be accounted worthy to eſcape *the wrath to come*, and *be able* to ſtand before the Son of Man, 2 *Pet.* 3. 11, 12. *Luk.* 21. 36.

PART II.

A particular Account of thoſe Duties Men are obliged to perform.

CHAP. I.

Containing our Duty to God.

Sect. 1. Of Faith, Hope, Love, Fear and Truſt.

Q. *SInce you believe there is a God who is truth, and that the Scriptures of the Old and New Teſtament are the word of God; do you not alſo believe, that all that is contained in them is moſt true?*

A. Yes; *all* theſe ſayings are faithful and true; for holy men of God ſpake as they were moved by the Holy Ghoſt, *Rev.* 22. 6. 2 *Pet.* 1. 21.

Q. *Do you then believe, the commands contained in the Scriptures are moſt juſt?*

A. Yes; I eſteem all *theſe* precepts, concerning all things, to be right, *Pſal.* 119. 128.

Q. *But will that belief ſave us, if we do not what we are commanded?*

A. No; if *we* would enter into life, *we* muſt keep the Commandments; and if we do this, we ſhall live: For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified, *Mat.* 19. 17. *Luke* 10. 28. *Rom.* 2. 13.

Q. *Do you alſo believe, that all thoſe ſevere threatnings in the word will certainly be executed upon every impenitent ſinner?*

A. Yes; but the fearful, and unbelieving, and the abominable and murderers, and whore-mongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake that burneth with fire and brimſtone; theſe words are true and faithful, *Revel.* 21. 8, 5.

Q. *Do you alſo believe that the promiſes of God are ſure?*

A. Yes; I am fully perſuaded, that what he hath promiſed he is able to perform, and faithful is he that *hath* promiſed, *Rom.* 4. 21. *Heb.* 11. 11.

Q. *But is it not a folly to believe that the promiſes belong to you how wickedly ſoever you live?*

A. Yes; having therefore theſe promiſes, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God, 2 *Cor.* 7. 1.

Q. *And was it not to plant a good life amongſt men, that Chriſt, who is the foundation of all the promiſes, came into the World?*

A. Yes; for the grace of God, that bringeth ſalvation, hath appeared unto all men; teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world, *Tit.* 2. 11, 12.

Q. *Our faith in the promiſes can never profit us, if we perform not the conditions of the promiſes?*

A. No; as the body without the ſpirit is dead, ſo Faith, if it have no works, is dead alſo, *Jam.* 2. 26.

Q. *But is there no pleaſing of God without Faith?*

A. No; without faith it is impoſſible to pleaſe him; for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him, *Heb.* 11. 6.

Q. *Is it not every man's duty to hope in God?*

A. Yes; it is good that a man ſhould both [hope,] and quietly wait for the ſalvation of God; let *Iſrael* hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption, *Lam.* 3. 26. *Pſal.* 130. 7.

Q. *But is it not preſumption to hope for mercy while we continue in our ſins?*

A. Yes; every man that hath his hope, purifieth himſelf, even as he is pure, 1 *Joh.* 3. 3.

Q. *What then will become of the hope of the hypocrite and the wicked?*

A. The hope of the righteous ſhall be gladneſs, but the expectation of the wicked ſhall periſh; and their hope ſhall be as the giving up of the ghoſt, *Prov.* 10. 28. *Job* 11. 20.

Q. *But may not all that perform the conditions of the promiſes, and who have fled for refuge to lay hold upon the hope ſet before them, be certain that their hope ſhall not be in vain?*

A. Yes; which hope we have as an anchor of the ſoul, both

ſure

ſure and ſtedfaſt, and which entreth into that within the vail *Heb.* 6. 19.

Q. *Is it not every mans duty to love God and Chriſt?*

A. Yes; thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind; this is the firſt and great commandment: *and* if any man love not the Lord Jeſus Chriſt, let him be *anathema, maranatha*, *Mat.* 22. 37, 38. 1 *Cor.* 16. 22.

Q. *Can we have true love to God, when we keep not his Commandments?*

A. No; for this is the love of God, that we keep his Commandments; and he that ſaith I know him, and keepeth not his Commandments, is a liar, and the truth is not in him, 1 *Joh.* 5 3 and 2. 4.

Q. *And will not thoſe who have any true love to God, deſire to enjoy him in his Ordinances?*

A. Yes; how amiable are thy tabernacles, O Lord of hoſts; my ſoul longeth, yea even fainteth for the Courts of the Lord; my heart and my fleſh cryeth out for the Living God; for a day in thy Courts is better than a thouſand, *Pſal.* 84. 1, 2, 10.

Q. *Will it ſerve our turn to ſay we love God?*

A. No; let us not love in word, neither in tongue, but in deed and in truth, 1 *Joh.* 3. 18.

Q. *It it the duty of every man to fear God?*

A. Yes; I will forewarn ye whom ye ſhall fear; fear him, which after he hath killed, hath power to caſt into hell; yea I ſay unto you, fear him, *Luke* 12. 5.

Q. *Can any be ſaid truly to fear God, that is not thereby with-held from ſin?*

A. No; the fear of the Lord is to hate evil, and he that walketh in his uprightneſs, feareth the Lord, *Pro.* 8. 13. and 14. 2.

Q. *Is it not a folly to fear men more then God?*

A. Yes; In God have I put my truſt, I will not be afraid what man can do unto me, *Pſal.* 56. 11.

Q. *And is not their ſtate of life ſecure, who have God on their ſide?*

A. Yes; The Lord is my light and my ſalvation, whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid? *Pſal.* 27. 1.

Q. *And will not God even reſtrain the wrath of their enemies?*

A. Yes; when a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him, *Pro.* 16. 7.

Q. *Is it not the duty of every man to truſt in God?*

A. Yes; Truſt in him at all times ye people, pour out your hearts before him, God is a refuge for us, *Pſal.* 62. 8.

Q. *Is it not our wiſdom then, in all dangers to truſt in God?*

A. Yes; What time I am afraid I will truſt in God, for the Lord delivereth the Souls of his ſervants; and none of them that put their truſt in him ſhall be deſtitute, *Pſal.* 34. 22.

Q. *But may none expect to meet with deliverance from God in trouble, but thoſe that fear him?*

A. No; the Angel of the Lord encampeth round about them that fear him, and delivereth them; *but* the face of the Lord is againſt them that do evil, *Pſal.* 34. 7. 16.

Q. *May we not rely on the creatures for help?*

A. No; curſed is that man that truſteth in man, and placeth his confidence in the arm of fleſh.

Q. *But may not a man commit the leaſt ſin, for the ſaving of his poſſeſſions, or his life?*

A. No; for what is a man profited if he ſhall gain the whole world, and loſe his own ſoul, *Mat.* 17. 29.

Q. *Is it not our duty to truſt God for a ſupply of our wants alſo?*

A. Yes; Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their ſouls from death, and to feed them in time of famine, *Pſal.* 33. 18, 19.

Q. *Should we then give up our ſelves to idleneſs, and expect to be fed by miracles?*

A. Upon no means, *for the command is*, If any *will* not work neither ſhall he eat, 2 *Theſ.* 3. 10.

Q. *But what if our condition be ſuch, that we are not able to Work, may we then caſt our burden upon God?*

A. Yes; caſt all your care upon him, for he careth for you, 1 *Pet.* 5. 7.

Q. *But if we uſe the means, and yet cannot have whereupon to live, may we in this Caſe truſt in God?*

A. Yes; when the poor and needy ſeek for water, and there is none; and their tongue faileth for thirſt, I the Lord will hear them.—I will make the wilderneſs a pool of water, and the dry land ſprings of water, *Iſa.* 41. 17, 18.

Q. *Is it not then an extraordinary folly to diſtruſt God?*

A. Yes; therefore I ſay unto you, take no thought for your life, what you ſhall eat, or what you ſhall *drink*; neither for your body, what you ſhall put on,—behold the fowls of the air, for they ſow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them; are ye not much better then they, *&c. Mat.* 6. 25, 26, *&c.*

Q. *But I want grace, and will God give me this if I ask it?*

A. Yes; if ye being evil, know how to give good gifts unto your children, how much more ſhall your heavenly Father give the holy ſpirit to them that ask him: the Lord will give grace and glory, and no good thing *will* he withhold from them that walk uprightly, *Luke* 11. 13. *Pſal.* 74. 11.

Sect.

Sect. 1. Of ſubmiſſion to God's will in reſpect of obedience, of patience in ſuffering, and of honour due to God in his houſe, poſſeſſions, his day and word.

Q. *IS it not the duty of every man to give chearful obedience to the will of God?*

A. Yes; behold to obey is better than ſacrifice, and to hearken than the fat of rams; *therefore* I will hear what God the Lord will ſpeak, *and I will ſay*, the will of the Lord be done, 1 *Sam.* 15. 22. *Pſal.* 85. 8. *Acts* 21. 14.

Q. *What is that obedience that God requires of man?*

A. He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? *Mic.* 6. 8.

Q. *Doth not God give up men to walk in their own counſel, when they refuſe to hearken to his will?*

A. Yes; but my people would not hearken to my voice, and *Iſrael* would none of me; ſo I gave them up unto their hearts luſt, and they walked in their own counſels, *Pſal.* 81. 11, 12.

Q. *Is not a proud perſon very unfit to obey?*

H. Yes; the wicked through the pride of his countenance will not ſeek after God, *Pſal.* 10. 4.

Q. *But may not men have high conceits of their obedience to God's will?*

A. No; when ye ſhall have done all thoſe things which are commanded you, ſay, we are unprofitable ſervants, we have done that which was our duty to do, *Luke* 17. 10.

Q. *Is it not the duty of every Chriſtian to be patient under affliction.*

A. Yes; take my brethren the Prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience; behold we count them happy which endure: ye have heard of the patience of *Job*, be alſo patient, *Jam.* 5. 10. 11. 8.

Q. *We ſhould not then murmur or grudg at whatever he does?*

A. No; it is the Lord, let him do what ſeemeth him good: I was dumb, *I* opened not my mouth, becauſe thou didſt it, 1 *Sam.* 3. 18. *Pſal.* 39. 9.

Q. *Is it not very unlike the act of a child, to oppoſe his Fathers will?*

A. Yes; Furthermore, we have had Fathers of our fleſh, that corrected us, and we gave them reverence, ſhall we not much rather be in ſubjection to the Fathers of Spirits, and live? *Heb.* 12. 9.

Q. *Is*

Q. *Is it not ſin that bringeth affliction upon people?*

A. Yes; fools, becauſe of their trangreſſion, and becauſe of their iniquities are afflicted, *Pſal.* 107. 17.

Q. *God doth not then willingly ſend affliction?*

A. No; he doth not afflict willingly, nor grieve the children of men, *Lam.* 3. 13.

Q. *Is it not a mercy to many that they have been corrected?*

A. Yes; it was good for me that I have been afflicted; before I was afflicted I went aſtray, but now have I kept thy words, *Pſal.* 119. 71. 67.

Q. *Should we not ſtudy fruitfulneſs under correction?*

A. Yes; the Lord's voice cryeth unto the City, and the man of wiſdom ſhall ſee thy name: hear ye the rod, and who hath appointed it, *Mic.* 6. 9.

Q. *Is it not the duty of every man to honour God?*

A. Yes; a Son honoureth his Father, and a Servant his Maſter: if then I be a Father, where is mine honour: and if I be a Maſter, where is my fear? ſaith the Lord of Hoſts unto you, *Mal.* 1. 6.

Q. *Should we not then have the higheſt and moſt excellent eſteem of him in our hearts?*

A. Yes; O Lord our Lord, how excellent is thy name in all the earth? thy righteouſneſs, O God, is very high; who haſt done great things. O God, who is like unto thee? *Pſal* 8. 9. 71. 19.

Q. *And ſhould we not ſo far honour his houſe, as to ſet it a-part wholly for his uſe?*

A. Yes; and Jeſus went up to *Jeruſalem*, and found in the Temple thoſe that ſold Oxen, and Sheep, and Doves, and the Changers of mony ſitting; and he ſaid unto them, take theſe things hence, make not my Fathers houſe an houſe of Merchandize, *Joh.* 2. 14, 16.

Q. *Should we not alſo be glad when we have the opportunity of going thither?*

A. Yes; I was glad when they ſaid unto me, let us go unto the houſe of the Lord, *Pſal.* 122. 1.

Q. *But ſhould we not be very careful over our hearts, and all our ſenſes, when we go to the houſe of God?*

A. Yes; keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools, *Eccl.* 5. 1.

Q. *Is it not our duty alſo to have ſuch a reſpect to his peculiar poſſeſſions, which are ſet a-part for the maintenauce of thoſe that attend his ſervice, as not to turn it to any other uſe?*

A. Yes; will a man rob God? yet he hath robbed me; yet ye ſay, wherein have we robbed thee? in Tithes and Offerings: ye are curſed with a curſe, *Mal.* 3. 8, 9.

Q. *Is*

Q. *Is it not juſt and neceſſary, that ſomething be allotted for the ſupport and maintenance of thoſe that attend the ſervice of God?*

H. Yes; the labourer is worthy of his reward: and if we have ſown unto you ſpiritual things, is it a great thing if we reap your carnal things? 1 *Cor.* 9. 11. 1 *Tim.* 5. 18.

Q. *But ſhould the Miniſters of the Goſpel have ſupport and maintenance, as well as thoſe who did wait at the Altar, were partakers with the Altar?*

A. Yes; Do you not know, that they which miniſter about holy things, live of the things of the Temple? and they which wait at the Altar, are partakers with the Altar; even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel, 1 *Cor.* 9. 13, 14.

Q. *Is it not our duty to honour God, in keeping holy his Sabbaths?*

A. Yes; keep the Sabbath-day to ſanctifie it, as the Lord thy God hath commanded thee, *Deut.* 5. 12.

Q. *But muſt we abſtain from all unneceſſary works on the Sabbath-day?*

A. Yes; in it thou ſhalt not do any work, thou, nor the ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that is within thy gates, *Exod.* 20. 10.

Q. *Is it not a ſin to be weary of the Sabbath?*

A. Yes; hear this ye who ſay, when ſhall the Sabbath be gone, that we may ſet forth Wheat? ſhall not the land tremble for this?

Q. *Are there not ſpecial bleſſings promiſed to thoſe that ſanctifie the Sabbath?*

A. Yes; bleſſed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil: even unto *him* will I give in mine houſe, and within my walls, a place, and a name, better than of ſons and of daughters, *Iſa.* 56. 2, 5.

Q. *But are the Chriſtians obliged to keep one day of the ſeven, as well as the Jews were?*

A. Yes; think not that I am come to deſtroy the Law, or the Prophets; I am not come to deſtroy, but to fulfil, *Mat.* 5. 17.

Q. *And have we any reaſon for the change of the Sabbath from the ſeventh day to the firſt?*

A. Yes; and upon the firſt day of the week, when the Diſciples came together to break bread, *Paul* preached unto them, *Acts* 20. 7.

Q. *Is it not our duty to expreſs our reverence to God, by honouring his word?*

A. Yes; in God I will praiſe his word, in the Lord will I praiſe his word, *Pſal.* 56. 10.

Q. *Is preaching of the Word neceſſary?*

A. Yes;

A. Yes; for Faith cometh by hearing, and hearing by the Word of God, *Rom.* 10. 17.

Q. *Should we not then be desirous to hear the Word preached?*

A. Yes; as new-born babes desire the sincere milk of the Word, that ye may grow thereby, 1 *Pet.* 2. 2.

Q. *Will the hearing of the Word do us any good, if we be not doers of it?*

A. No; be ye doers of the Word, not hearers only, deceiving your own souls. *Jam.* 1. 22.

Q. *May any man preach the Gospel at his own pleasure?*

A. No; how can they preach, except they be sent? no man taketh this honour unto himself, but he that is called of God, as was *Aaron*, *Rom.* 10. 15. *Heb.* 5. 4.

Q. *Must we believe what every one, that pretends to be a preacher, saith?*

A. No; believe not every spirit, but try the spirits, whether they are of God; because many false Prophets are gone out into the World, 1 *Joh.* 4. 1.

Q. *Is not the Scripture the rule by which their doctrine is to be tried?*

A. Yes; and the *Bereans* were more noble than those in *Thessalonica*, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so, *Acts* 17. 11.

Q. *But should not obedience be given to those that have a lawful calling to the Office, and who preach sound doctrine?*

A. Yes; obey them that have the rule over you, and submit your selves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you, *Heb.* 13. 17.

Q. *Should not such be also honoured, and had in respect?*

A. Yes; let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. How beautiful are the feet of them that preach the Gospel, and bring glad tidings of good things! 1 *Tim.* 5. 17 *Rom.* 10. 15.

Sect. 3. Of the Sacraments of Baptism, and of the Lord's Supper.

Q. *IS it not the duty of all that would be saved, and have the remission of their sins, to be baptized?*

A. Yes; then *Peter* said unto them, repent and be baptized, every one of you, in the name of *Jesus Christ*, for the remission of sins, *Acts* 2. 38.

Q. *What*

Q. *What is Baptiſm?*

A. A waſhing with water, in the name of the Father, and of the Son, and of the Holy Ghoſt, *Mat.* 28. 19.

Q. *Are we not by virtue of our Baptiſm engaged againſt ſin, and to walk in newneſs of life?*

A. Yes; know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death; therefore we are buried with him by Baptiſm into his death, that as Chriſt was raiſed up from the dead by the glory of the Fataer, even ſo we alſo ſhould walk in newneſs of life. What ſhall we ſay then? ſhall we continue in ſin? *Rom.* 6. 3, 4, 1.

Q. *Can any thing hinder thoſe who believe in Chriſt, to be baptized?*

A. No; and *Philip* ſaid, if thou believeſt with all thine heart, thou mayeſt: and he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God: and they went both into the water, both *Philip* and the Eunuch, and he baptized him, *Acts* 8. 36, 37, 38.

Q. *Should the infants of parents profeſſing Faith in Chriſt, be baptized?*

A. Yes; for the promiſe is to you and your children, *Act.* 2. 39.

Q. *Is it not the duty of every one that is baptized into Chriſt, to walk as new Creatures?*

A. Yes; for as many of you as have been baptized into Chriſt, have put on Chriſt; and they that are Chriſt's, have crucified the fleſh, with the affections and luſts, *Gal.* 3. 27. & 5. 24.

Q. *Do not thoſe men, who walk in the luſts of the fleſh, and who walk not ſoberly, righteouſly, and godly, blaſpheme that holy name by which they are called?*

A. Yes; do they not blaſpheme that worthy name by which ye are called? *Jam.* 2. 7.

Q. *Is it not the duty of every Chriſtian to take the Sacrament of the Lord's Supper?*

A. Yes; for I have received of the Lord that which alſo I delivered unto you; that the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, this Cup is the New Teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me, 1 *Cor.* 11. 23, 24, 25.

Q. *Have not believers a communion with Chriſt in the Sacrament?*

A. Yes; the cup of bleſſing which we bleſs, is it not the communion of the body of Chriſt? 2 *Cor.* 10. 26.

Q. *Are*

Q. *Are all thoſe who eat the bread, which ſignifieth the body of Chriſt, as well obliged to take the cup, which ſignifieth and repreſents the blood of Chriſt?*

A. Yes; and he took the cup, and gave thanks, and gave it unto them, ſaying. drink ye [all] of it, *Mat.* 26. 27.

Q. *Is it not very neceſſary for a man to examine himſelf well before he approach the Table of the Lord?*

A. Yes; let a man examine himſelf, and ſo let him eat of that bread, and drink of that Cup, 1 *Cor.* 11. 28.

Q. *Is it not a dangerous thing to eat and drink unworthily, and irreverently?*

A. Yes; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body, 1 *Cor.* 11. 29.

Q. *Muſt we not therefore purge our ſelves from ſin, and all uncleanneſs of fleſh and ſpirit, before we come to eat and drink?*

A. Yes; purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Chriſt our Paſſover is ſacrificed for us: therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity, and of truth, 1 *Cor.* 5. 7, 8.

Q. *But muſt we let our ſoul be empty after it is thus purged from all manner of ſins?*

A. No; *as we muſt* waſh, *and* make clean, *and* put away the evil of *our* doings; *ſo we muſt* learn to do well, ſeek judgment, relieve the oppreſſed, judg the fatherleſs, plead for the widow; *leſt* the unclean ſpirit return again, and our laſt eſtate be worſe than our firſt, *Iſa.* 1. 16, 17. *Luk.* 11. 26.

Q. *And will it not be dangerous to come to this feaſt, if we want thoſe ſpiritual graces which are the wedding-garments of the ſoul?*

A. Yes; and when the King came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment; and he ſaid unto the ſervants, bind him hand and foot, and take him away, and caſt him into utter darkneſs, where there ſhall be weeping and gnaſhing of teeth, *Mat.* 22. 11, 13.

Q. *Should not that ſevere judgment make men afraid to approach without preparation?*

A. Yes; for who amongſt us can dwell with everlaſting burnings? who amongſt us can dwell with devouring fire? *Iſaiah* 33. 14.

Q. *But is not life and happineſs promiſed to the worthy Receivers?*

A. Yes; whoſo eateth my fleſh, and drinketh my blood, hath eternal life; and I will raiſe him up at the laſt day: for my fleſh is meat indeed, and my blood is drink indeed, *Joh.* 6. 54.

Sect.

Sect. 4. Honour due to God's name; Of Swearing.

Q. *IS it not the duty of every man to honour the excellent name of the great and glorious God?*

A. Yes; O Lord our Lord, how excellent is thy name in all the earth? take not the name of God in vain. *Pſ.* 8. 1. *Ex.* 20. 7.

Q. *Is not blaſphemy, or the ſpeaking evil of God, the higheſt degree of which is curſing, a very heinous crime, deſerving the ſevereſt puniſhment?*

A. Yes; and he that blaſphemeth the name of the Lord he ſhall ſurely be put to death; and all the congregation ſhall certainly ſtone him, *Lev.* 24. 16.

Q. *Should not the profeſſors of the Goſpel live up to the principles of their Religion, that they may not give occaſion to others to blaſpheme the name of God?*

A. Yes; thou that ſayeſt a man ſhould not commit Adultery, doeſt thou commit Adultery? thou that makeſt thy boaſt of the Law, through breaking of the Law, diſhoureſt thou God? for the name of God is blaſphemed among the Gentiles through you, *Rom.* 2. 22, 23, 24.

Q. *Is not the name of God only by which men ought to ſwear, and that with reverence and fear?*

A. Yes; how ſhall I pardon thee for this? thy children have forſaken me, and ſwore by them that are no Gods. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name, *Jer.* 5. 7. *Deut.* 6. 13.

Q. *When you ſwear to the truth of that you know is falſe, or to the truth of that wherein you are doubtful; do you not commit the ſin of perjury which God hates, and will puniſh?*

A. Yes; ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God. Theſe are things that ye ſhall do, ſpeak ye every man the truth to his neighbour, and love no falſe oath, for *this is a thing* that I do hate; and the curſe ſhall enter into the houſe of him that ſweareth falſly by my name; and it ſhall remain in the midſt of his houſe, and ſhall conſume it, *Lev.* 19. 12. *Zech.* 8. 17. and 5. 4.

Q. *Muſt not an oath be taken in the plain and common ſenſe of the words? and doth not he who ſweareth, and hath no real purpoſe of making good his vow, ſin exceedingly?*

A. Yes; who ſhall aſcend into the hill of the Lord? he that hath clean hands, and a pure heart, who hath not lift up his ſoul to vanity, nor ſworn deceitfully. When thou voweſt a vow unto God, defer not to pay it, for he hath no pleaſure in fools

fools: pay that which thou haſt vowed; better it is that thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay, *Pſ.* 24. 4. *Eccl.* 5. 4.

Q. *Doth not any oath in any thing not ſinful, being taken, oblige to performance?*

A. Yes; he that ſweareth to his own hurt, and changeth not, ſhall never be moved, *Pſ.* 15. 4.

Q. *Is it not then a great ſin to violate oaths and vows, if lawful?*

A. Yes; Seeing he deſpiſed the oath, by breaking the covenant, (when lo he had given his hand) and hath done all theſe things, he ſhall not eſcape: therefore thus ſaith the Lord God, As I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it I will recompenſe upon his own head, *Ezek.* 17. 18, 19.

Q. *Is it not then a great ſin for men to make a vow to God in their trouble, and when they are delivered, to forget to pay it?*

A. Yes; when thou voweſt a vow to God, defer not to pay it; for he hath no pleaſure in fools: Better is it that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay. I will go into the houſe of God, and pay my vows which my lips have uttered, and my mouth hath ſpoken when I was in trouble, *Eccl.* 5. 4, 5. *Pſal.* 66. 13, 14.

Q. *But does a vow upon the matter lawful, ceaſe to oblige to performance, when the perſon himſelf is under ſubjection to another, who proteſts againſt him, when vowing?*

A. Yes; if a woman vow a vow unto the Lord, and bind her ſelf by a bond, being in her Fathers houſe, in her youth; if her Father diſallow her in the day that he heareth; not any of her vows, or of her bonds, wherewith ſhe hath bound her ſoul, ſhall ſtand: and the Lord ſhall forgive her, becauſe her Father diſallowed her, *Numb.* 30. 3. 5.

Q. *Since every oath we ſwear is the appealing to God to judg the truth of what we ſpeak; are not thoſe vain and light oaths ſo uſual in common diſcourſe, very ſinful, and a deſpiſing of God?*

A. Yes; I ſay unto you, ſwear not at all, neither by Heaven, for it is Gods throne; nor by the Earth, for it is his footſtool: *therefore*, above all things, my brethren, ſwear not, neither by Heaven, neither by the Earth, neither by any other oath, *Mat.* 5. 34. *Jam.* 5. 12.

Q. *Should not men then pray earneſtly that God will enable them to overcome this wicked cuſtom?*

A. Set a watch; O Lord, over my mouth, and keep the door of my lips, *Pſal.* 141. 3.

Sect.

Sect. 5. Of Worship due to God's Name, of Repentance, and of Fasting.

Q. *IS it not the duty of every man to worship his Maker?*

A. O come, let us worship and bow down; let us kneel before the Lord our maker, for he is our God, and we are the people of his pasture, *Psal.* 95. 6, 7.

Q. *Is religious worship to be given to God, and to him alone?*

A. Yes; thou shalt worship the Lord thy God, and him only shalt thou serve, *Mat.* 4. 10.

Q. *We must not then give this worship to any creature?*

A. No; and I fell at his feet to worship him, and he said unto me, see thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; and let no man beguile you of your reward, in a volontary humility, and worshipping of Angels; *and* change *not* the truth of God into a lie, in worshipping and serving the creature, *Rev.* 19. 10. *Col.* 2. 18. *Rom.* 1. 25.

Q. *Is not the only way of coming to the Father, by the Son, and to ask in his name?*

A. Yes; Jesus saith unto him I am the way and the truth, and the life; no man cometh to the Father but by me: Whatsoever ye ask the Father in my name, that will I do: for he is our peace, who hath made both one, and hath broken down the middle-wall of partition between us; *and* through him we both have an access, by one spirit, unto the Father, *Joh.* 14. 6. 13. *Eph.* 2. 14, 18.

Q. *Are we not obliged to pray for all men?*

A. Yes; I exhort therefore, that first of all prayers, supplications, intercessions, and giving of thanks be made for all men, for Kings, and for all that are in Authority, 1 *Tim.* 2. 1, 2.

Q. *Must we pray for our enemies?*

A. Yes; but I say unto you, love your enemies, bless them that curse you: do good to them that hate you, and pray for them that despightfully use you, *Mat.* 5. 44.

Q. *Must we pray for the dead?*

A. No; while the child was yet alive, I fasted and wept; for I said, who can tell whether God will be gracious to me that the child may live? but now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me, 2 *Sam.* 12. 22, 23.

Q. *Upon the committing of sin, is it not our duty to confess it, if we would have the guilt removed?*

A. Yes; I acknowledged my sin unto thee, and mine iniqui-

ty have I not hid. I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin, *Pſal.* 32. 5.

Q. *Muſt we not alſo give thanks for the mercies we receive?*

A. Yes; what ſhall I render unto the Lord for all his benefits towards me? I will take the cup of ſalvation and call upon the name of the Lord, *Pſal.* 116. 12, 13.

Q. *But will God hear our prayers if we ask any thing that is lawful?*

A. Yes; and this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us, 1 *Joh.* 5. 14.

Q. *But may we pray for wealth, that we may live in riot and exceſs?*

A. No; ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it upon your luſts, *Jam.* 4. 3.

Q. *May we pray to gain the praiſe of devotion among men?*

A. No; and when thou prayeſt, thou ſhalt not be as the hypocrites are; for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men, *Mat.* 6. 5.

Q. *Muſt we not take heed to what we ſay, and not ſuffer our minds to wander?*

A. Yes; with their mouths they ſhew much love, but their heart goeth after covetouſneſs, *Ezek.* 33. 31.

Q. *Should we not be fervent, and very zealous in prayer, and not cold and faint?*

A. Yes; *be* fervent in ſpirit, ſerving the Lord; *for the* effectual fervent prayer of a righteous man availeth much, *Jam.* 5. 16. *Rom.* 12. 11.

Q. *May we expect the anſwer of that prayer that is not put up in Faith?*

A. No; ask in Faith nothing wavering; for he that wavereth is like a wave in the Sea, driven with the wind, and toſſed: for let not that man think that he ſhall receive any thing of the Lord, *Jam.* 1. 6, 7.

Q. *Will God hear prayers offered up from an impure heart?*

A. No; I will therefore that men pray every-where, liſting up holy hands, without wrath, and doubting; *for* if *they* regard iniquity in their heart, the Lord will not hear *their* prayers: the ſacrifice of the wicked *being* an abomination to the Lord, 1 *Tim.* 2. 8. *Pſal.* 16. 18. *Prov.* 15. 8.

Q. *But will a prayer from an humble, pure, and upright heart, be heard in the day of trouble?*

A. Yes; the prayer of the upright is his delight. Call upon me in the day of trouble, and I will anſwer you. He will regard the prayer of the deſtitute, and not deſpiſe their prayer and

and the effectual fervent prayer of the righteous availeth much, *Prov.* 15. 8. *Pſal.* 50. 15. *Pſal.* 102. 17. *Jam.* 5. 16.

Q. *May we go to work in our own ſtrength, without looking to God for his help?*

A. *No*; we are not ſufficient of our ſelves to think any thing, as of our ſelves, but our ſufficiency is of God, 2 *Cor.* 3. 5.

Q. *But ſhould we not then beg the aid of the Spirit of God to aſſiſt us in prayer?*

A. *Yes*; he will give the holy Spirit to them that ask it; likewiſe the Spirit helpeth our infirmities; for we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered, *Luke* 11. 15. *Rom.* 8. 26.

Q. *May not theſe Families and Kingdoms that call not upon God, be afraid of the divine wrath?*

A. *Yes*; pour out wrath upon the Heathen that have not known thee, and upon the Kingdoms and Families that have not called upon thy Name, *Pſal.* 79. 6. *Jer.* 10. 25.

Q. *Is it not our duty to be preſent at the publick prayers of the Church?*

A. *Yes*; and my houſe is called the houſe of prayer; *therefore* forſake not the aſſembling of your ſelves together, as the manner of ſome is; *but* let us draw near with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evil conſcience, *Matt.* 21. 12. *Heb.* 10. 25. 22.

Q. *Ought we not alſo to pray frequently in ſecret?*

A. *Yes*; when thou prayeſt enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret; and thy Father which ſeeth in ſecret ſhall reward thee openly. *Therefore* pray always, with all prayer and ſupplication of the Spirit, and watching thereunto with all perſeverance, and ſupplication for all Saints, *Matt.* 6. 6. *Eph.* 6. 18.

Q. *But muſt we not be ſure to be at peace with God, by doing his will, ſince God heareth not ſinners?*

A. *Yes*; can two walk together except they be agreed; *therefore* waſh ye, make you clean; put away the evil of your doings, learn to do well, *elſe* I will hide mine eyes from you; yea when ye make many prayers I will not hear, *Amos* 3. 3. *Iſai.* 1. 16. 15.

Q. *Is repentance ſo neceſſary a duty, that without it we certainly periſh?*

A. *Yes*; except ye repent, ye ſhall all likewiſe periſh. Turn ye, turn ye, why will ye die? *Luke* 13. 5.

Q. *Is this repentance any other thing but a turning from ſin to God?*

A. *No*; Repent and turn your ſelves from your idols, and

turn your faces from all your abominations; *and it is the design of the Gospel* to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, *Ezek.* 14. 6. *Acts* 26. 18.

Q. *But will God forgive men their iniquities, if they forsake their sins, and amend their lives?*

A. Yes; repent, and turn your selves from all your transgressions, so iniquity shall not be your ruine. When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive, *Ezek.* 18. 30. 26.

Q. *Is is not our duty to repent of our sins, although we had only some probability that God will forgive?*

A. Yes; repent therefore of this thy wickedness, and pray God if [perhaps] the thought of thine heart may be forgiven thee: [who can tell] if God will turn, and repent, and turn away from his fierce anger, that we perish not? *Acts* 8. 22. *Joh.* 3. 9.

Q. *But have we any instance of God's withholding of the threatned judgment upon repentance?*

A. Yes; and God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not, *Jonas* 3. 10.

Q. *May men defer their repentance till death-bed?*

A. No; to day if ye will hear his voice, harden not your hearts. Remember now thy Creator in the days of thy youth, while the evil days come not, *Psal.* 95. 7, 8. *Eccl.* 12. 1.

Q. *Is it not our duty to join fasting with prayer and repentance?*

A. Yes; therefore also now saith the Lord, turn you even to me with all your heart, and with fasting, with weeping, and with mourning; and rent your heart and not your garments, and turn unto the Lord your God, *Joel* 2. 12, 13.

Q. *What is that fast that God calleth for, and is acceptable to him?*

A. Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house; when thou seest the naked, that thou cover him? then shall thy light break forth as the morning, and thine health shall spring forth speedily; then shalt thou call, and the Lord shall answer, *Isa.* 58. 5, 6, 7, 8.

Q. *Is not fasting very seasonable, when we have any extraordinary thing to request from God?*

A. Yes; go, gather together all the Jews that are present in *Shushan*, and fast ye for me, and neither eat nor drink three days, night nor day, I also, and my maidens will fast likewise;

and

and ſo will I go into the King, which is not according to the Law; and if I periſh, I periſh, *Eſth* 4. 16.

Q. *Should we not avoid vain-glory in faſting?*

A. Yes; moreover when ye faſt, be not as the hypocrites, of a ſad countenance; for they diſfigure their faces, that they may appear unto men to faſt. But thou when thou faſteſt, anoint thine head, and waſh thy feet, that thou appear not unto men to faſt, but unto thy father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly, *Mat.* 6. 16, 17, 18.

CHAP. II.

Containing our Duty to our ſelves.

Sect. 1. Of thoſe vertues which reſpect our ſouls; where firſt of Humility, as it is oppoſed to Pride and vain-glory, of Meekneſs, and of conſideration, where an enquiry is made after the ſafe rule of trying our own ſtate and condition.

Q. *IS not humility a duty abſolutely neceſſary to Chriſtians?*

A. Yes; he hath ſhewed thee, O man, what is good; and what doth the Lord require of thee but to do juſtly, and love mercy, and to walk humbly with thy God? *Mic.* 6. 8.

Q. *Is it not a great ſin to have an high and great opinion of our ſelves?*

A. Yes; every one that is proud in heart is an abomination to the Lord; *for he* hates a proud look: God reſiſteth the proud, but giveth grace unto the humble, *Prov.* 16. 5. & 6. 16. *Jam.* 4 7.

Q. *Is it not a very dangerous ſin?*

A. Yes; the wicked through his pride doth perſecute the poor; and through the pride of his countenance will not ſeek after God, *Pſal.* 10. 2, 4

Q. *Is not pride the cauſe of anger and wrath?*

A. Yes; proud and haughty ſcorner is his name, who dealeth in proud wrath, *Prov.* 21. 24.

Q. *Is it not alſo the cauſe of ſtrife and contention?*

A. Yes; only by pride cometh contention, *Prov.* 13. 10.

Q. *And will this ſin, which is in it ſelf ſo h inous, and the root of all other vices, go unpuniſhed?*

A. No; pride goeth before deſtruction, and an haughty ſpirit before a fall. Every one that is proud in heart is an abo-

mination to the Lord; though hand joyn in hand he ſhall not be unpuniſhed, *Prov.* 16. 18. 5.

Q. *Is it not a great folly for a man to be proud of beauty, ſtrength, or wit, of riches, honours, or preferments; or of any vertue, or grace, though of themſelves deſirable?*

A. Yes; I ſaid unto the fools, deal not fooliſhly; and to the wicked, lift not up the horn; lift not up your horn on high, ſpeak not with a ſtiff neck; for promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South; but God is the Judge; he putteth down one, and ſetteth up another. Man that is in honour, and underſtandeth not, is like the beaſts that periſh. It is not expedient for me doubtleſs to glory *therefore*, leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me. Be not wiſe in your own conceits, *Pſal.* 75. 4, 5, 6. & 49. 20. 2 *Cor.* 12. 7. *Rom.* 12. 16.

Q. *Is it not a great ſin to thirſt after the praiſe and applauſe of men?*

A. Yes; let us not be deſirous of vain-glory. How can ye believe, that receive honour one of another? *Joh.* 5. 44. *Gal.* 5. 26

Q. *Does not this deſtroy the fruit of the beſt actions?*

A. Yes; but all their works they do to be ſeen of men. And when they give alms they ſound the trumpet, that they may have glory of men, *Matt.* 23. 5. & 6. 2.

Q. *Is not vain-glory a very dangerous ſin?*

A. Yes; nevertheleſs, among the chief Rulers alſo many believed on him; but becauſe of the Phariſees, they did not confeſs him: for they loved the praiſe of men more than the praiſe of God, *Joh.* 4. 32, 33.

Q. *Ought men to rejoyce in their bad actions, becauſe they may be (as frequently they are) commended by men for ſuch things?*

A. No; wo unto you when all men ſpeak well of you, for ſo did their Fathers to the falſe Prophets, *Luke* 6. 26.

Q. *Is not meekneſs, which is a calmneſs and quietneſs of ſpirit, a very honourable and commendable vertue?*

A. Yes; better is it to be of an humble ſpirit with the lowly, than to divide the ſpoil with the proud: *and* he that is ſlow to anger, is better than the mighty; and he that ruleth his ſpirit, than he that taketh a City, *Prov.* 16. 19, 32.

Q. *Is it not alſo a very advantageous vertue?*

A. Yes; bleſſed are the meek, for they ſhall inherit the earth; the meek will he guide in judgment, *Matt.* 5. 5.

Q. *Should not the noble pattern of Chriſt's meekneſs ſtir us up to the practice of this vertue?*

A. Yes; learn of me, for I am meek and lowly in heart, *Mat.* 11. 28.

Q. *Should*

Q. *Should not Chriſtians bear reproaches patiently, ſince the Lord of Glory ſuffered ſo meekly and unjuſtly from his own creatures?*

A. Yes; if when you do well, and ſuffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that we ſhould follow his ſteps; who when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly, 1 *Pet.* 2. 20, 21, 23.

Q. *Should we not then ſhun the company of an angry man?*

A. Yes; make no friendſhip with an angry man, and with a luxurious man thou ſhalt not go; leſt thou learn his ways, and get a ſnare to thy ſoul, *Prov.* 22. 24, 25.

Q. *Is it not our duty to conſider our ways, and to take heed what we do?*

A. *Yes*; keep thy heart with all diligence; for out of it are the iſſues of life; put away from thee a froward mouth, let thine eyes look ſtrait before thee; ponder the path of thy feet. I ſaid I will take heed to my ways, that I ſin not, *Prov.* 4. 23, 24, 25. *Pſal.* 39. 1.

Q. *And ſhould not every man examine his own eſtate, that he may know whether he be in favour with God?*

A. Yes; examine your ſelves whether ye be in the Faith, prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates? 2 *Cor.* 13. 5.

Q. *How ſhall I know whether I be in favour with God?*

A. Little children, let no man deceive you; he that doth righteouſneſs, is righteous: and he that committeth ſin, is of the Devil, 1 *Joh.* 3. 7, 8.

Q. *Is this a certain and ſafe rule to try our ſtate by?*

A. Yes; in this the children of God are [manifeſt,] and the children of the Devil: whoſoever doth not righteouſneſs, is not of God, 1 *Joh.* 3. 7.

Q. *Since this is the rule by which God will judge us in the great day, ought we not now to make this the rule of judging our ſelves?*

A. Yes; be not deceived, God is not mocked, for whatſoever a man ſoweth, that ſhall he alſo reap: for he that ſoweth to his fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting, *Gal.* 6. 7, 8.

Q. *What are the works of the fleſh, which will bring condemnation on men, if they continue in them?*

A. The works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions,

ons, hereſies, envying, murders, drunkenneſs, revellings, and ſuch like; they who do ſuch things ſhall not inherit the Kingdom of God, *Gal.* 5. 19, 20, 21.

Q. *What are the works of the ſpirit, againſt the doers of which there is no Law?*

A. The fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, againſt ſuch there is no Law, *Gal.* 5. 22, 23.

Q. *And is it certain that the end of ſuch men ſhall be peace?*

A. Yes; mark the perfect man, and behold the upright; for the end of that man is peace, *Pſal.* 37. 37.

Q. *But will God puniſh ſinners with everlaſting torments, if they turn from all the evil they have done, and do that which is right?*

A. No, if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live; he ſhall not die, *Ezek.* 18. 21.

Q. *And is this a good encouragement for ſinners to forſake their wicked ways?*

A. Yes; if we confeſs our ſins, he is faithful and juſt to forgive us our ſins; and to cleanſe us from all unrighteouſneſs, 1 *Joh.* 1. 9.

Q. *But if the righteous man forſake his righteouſneſs, and commit iniquity, will his former righteouſneſs ſave him?*

A. When the righteous turneth away from his righteouſneſs and committeth iniquity, and doth according to all the abominations that the wicked man doth, ſhall he live? all his righteouſneſs that he hath done ſhall not be mentioned; in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die, *Ezek.* 18. 24.

Q. *And ſhould not this prevail with every man to ſtand faſt, and not to faint in well doing?*

A. Yes, wherefore let him that thinketh he ſtandeth, take heed leſt he fall: for if any man draw back, my ſoul ſhall have no pleaſure in him, 1 *Cor.* 10. 12. *Heb.* 10. 38.

Sect. 2. Of Contentedneſs, and the contraries to it, viz. Murmuring, Ambition, Covetouſneſs, Envy: and of Diligence, with the danger of deſpiſing Grace.

Q. *IS it not every man's duty to be well-pleaſed with that condition, whatever it is, that God hath placed him in?*

A. Yes; I have learned in whatſoever ſtate I am, therewith to be content. I know both how to be abaſed, and how to abound every where; and in all things I am inſtructed both

to

to be full, and to be hungry; both to abound, and to ſuffer need, *Phil.* 4. 11, 12.

Q. *Is not murmuring and diſcontentment a ſin moſt hateful to God?*

A. *Yes*; do all things without murmuring, that ye may be blameleſs, and harmleſs: neither murmur ye as ſome of them alſo murmured, and were deſtroyed of the deſtroyer: but it is a joyful and pleaſant thing to be thankful, *Phil.* 2. 14. 1 *Cor.* 10. 10.

Q. *Is not ambition, which makes men always diſlike their preſent condition, a very odious and dangerous vice?*

A. *Yes*; and *Haman* told *his friends* of the glory of his riches, and the multitude of his children, and how the King had advanced him above the Princes; yet all this availeth me nothing, ſo long as I ſee *Mordecai* the Jew ſitting at the King's gate, *Eſth.* 5. 11, 13.

Q. *Is not covetouſneſs a very great ſin, ſince it keeps from contentment?*

A. *Yes*; let your converſation be without covetouſneſs, and be content with ſuch things as ye have, *Heb.* 13. 5.

Q. *Muſt not he that ſets his heart upon wealth, neceſſarily take it off from God?*

A. *Yes*; ye cannot ſerve God and *Mammon*; therefore if riches encreaſe, ſet not your hearts upon them, *Luk.* 16. 13.

Q. *Is not covetouſneſs a ſin which betrayeth men to all other vices, and which excludeth men from the Kingdom of Heaven?*

A. *Yes*; they that will be rich fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction, and perdition: for the love of money is the root of all evil; which while ſome coveted after, they have erred from the Faith, and pierced themſelves through with many ſorrows. And the covetous ſhall not inherit the Kingdom of God, 1 *Tim.* 6. 9, 10. 1 *Cor.* 6. 10.

Q. *Is it not a very unchriſtian ſin to envy one another?*

A. *Yes*; if ye have bitter envying and ſtrife in your hearts, glory not; for where envying and ſtrife is, there is confuſion, and every evil work, *Jam.* 3. 14, 16.

Q. *Since contentedneſs is ſo very lovely and deſirable a vertue, and ſo contrary to theſe vices which bring deſtruction upon men, ſhould we not ſtudy it in every condition?*

A. *Yes*; godlineſs with [contentment] is great gain; for we brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment, let us be therewith content, 1 *Tim.* 6. 6, 7, 8.

Q. *Is it not every mans duty to be diligent and induſtrious, both for his body and ſoul?*

A. *Yes*;

A. Yes; *be* not ſloathful in buſineſs, *be* fervent in ſpirit, ſerving the Lord. *It is* the hand of the diligent *that* maketh rich. Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before Kings, he ſhall not ſtand before mean men, *Rom.* 12. 11. *Prov.* 22. 29.

Q. *Can the ſloathful and careleſs man expect either a preſent or future happineſs?*

A. No; I went by the field of the ſloathful, and lo it was all grown over with thorns. Sloathfulneſs caſteth into a deep ſleep, and an idle ſoul ſhall ſuffer hunger, *Prov.* 24. 30, 31. & 19. 15.

Q. *But muſt we not eſpecially be careful to husband and improve grace?*

A. Yes; giving all diligence, add to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly-kindneſs; and to brotherly-kindneſs, charity. Grow in grace, 2 *Pet.* 1. 5, 6, 7. & 3. 18.

Q. *Will not God give more grace to him that improveth the little he hath?*

A. Yes; for unto every one that hath ſhall be given, and he ſhall have abundance: and if theſe things be in you, and abound, they make you that you neither ſhall be barren, nor unfruitful, *Mat.* 25. 29. 2 *Pet.* 1. 8.

Q. *Are not the dangers that attend the neglect of grace, very great?*

A. Yes; from him that hath not, ſhall be taken away, even that which he hath, *Mat.* 25. 29.

Q. *Is it not an heinous crime to deſpiſe the offers of grace?*

A. Yes; he that deſpiſed *Moſes* Law, died without mercy, under two or three witneſſes; of how much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing; and hath done deſpite unto the Spirit of God? *Heb.* 10. 28, 29.

Q. *Should not we then hearken to the voice of the Goſpel, which is the glad tidings of peace?*

A. Yes; ſee that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven. How ſhall we eſcape, if we neglect ſo great ſalvation? *Heb.* 11. 25.

Q. *Is not the unprofitable ſervant to have a ſad portion of wretchedneſs at judgment?*

A. Yes; caſt ye the unprofitable ſervant into utter darkneſs, there ſhall we weeping and gnaſhing of teeth, *Mat.* 25. 30.

Q. *Is*

Q. *Is not the caſe of that man very ſad, who after he hath embraced the offers of grace, falleth from his profeſſion?*

A. Yes; if any man draw back, my ſoul ſhall have no pleaſure in him: *and* if we ſin wilfully, after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, *Heb.* 10. 38, 26.

Sect. 3. Of thoſe vertues that concern our Bodies; where, 1. Of Chaſtity; 2. Of Temperance in eating and drinking.

Q. *IS not chaſtity a duty every man is bound to obſerve?*

A. Yes; for this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour, 1 *Theſ.* 4. 3, 4.

Q. *Is not fornication, which is contrary to chaſtity, a ſin which defileth our bodies?*

A. Yes; he that committeth fornication, ſinneth againſt his own body, 1 *Cor.* 6. 18.

Q. *Is not uncleanneſs forbidden in the very loweſt degree?*

A. Yes; ye have heard that it was ſaid by them of old time, thou ſhall not commit adultery; but I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart, *Mat.* 5. 28.

Q. *And ſhould we not guard our outward ſenſes alſo?*

A. Yes; I made a covenant with mine eyes; why then ſhould I think upon a maid? *Job* 31. 1.

Q. *Should we not alſo ſhun all occaſions of uncleanneſs?*

A. Yes; remove thy way far from her, and come not nigh the door of her houſe, *Prov.* 5. 8.

Q. *Should we not alſo abſtain from filthy communications and immodeſt ſpeech?*

A. Yes; but fornication, and all uncleanneſs or covetouſneſs, let it not be once named amongſt you, as becometh Saints; neither filthineſs, nor fooliſh talking, *Eph.* 5. 3, 4.

Q. *Is it not a very ready means to yield to the temptation when men liſten to ſuch filthy diſcourſe?*

A. Yes; with her much fair ſpeech ſhe cauſed him to yield; with the flattering of her lips ſhe forced him: he goeth after her ſtraight-way, *Prov.* 21. 22.

Q. *And ſhould we not reſiſt all temptations thereunto?*

A. Yes; and it came to paſs, as ſhe ſpake to *Joſeph* day by day, that he hearkned not unto her to lie by her, or to be with her; *ſaying*, how can I do this great wickedneſs, and ſin againſt God?

Q. *Is*

Q. *Is not uncleanneſs a ſin that clouds the underſtanding, and makes men become very brutiſh?*

A. Yes; whoſo committeth adultery with a woman, lacketh underſtanding; for he goeth after her ſtraightway, as an Ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks, *Prov.* 6. 32. & 7. 22.

Q. *Is it not then a ſin very hurtful to the ſoul?*

A. Yes; he that doth it deſtroyeth his own ſoul, *Prov.* 6. 32.

Q. *Is it not very miſchievous to the body alſo?*

A. Yes; go not aſtray after a ſtrange woman, for ſhe hath caſt down many wounded; yea *many* ſtrong men have been ſlain by her: her houſe is the way to hell, going down to the chambers of death, *Prov.* 7. 26, 27.

Q. *And doth not this ſin diminiſh a mans ſubſtance, and help to impoveriſh men?*

A. Yes; for by means of a whoriſh woman a man is brought to a piece of bread: and the adultereſs will hunt for the precious life; for it is a fire that conſumeth to deſtruction, and *will* root out all a mans inheritance, *Prov.* 6. 26. *Job* 31. 12.

Q. *Doth it not caſt an everlaſting ſtain upon a man's good name alſo?*

A. Yes; a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away, *Prov.* 6. 33.

Q. *Ought not this ſin to be ſeverely puniſhed?*

A. Yes; 'tis an heinous crime; yea, it is an iniquity to be puniſhed by the Judges, *Deut.* 22. 22. *Job.* 31. 11.

Q. *However the committers of this wickedneſs may eſcape puniſhment from men, yet will not God's judgments be poured out upon them?*

A. Yes; whoremongers and adulterers God will judge; and if any man defile the Temple of God, him ſhall God deſtroy, *Heb.* 13. 4. 1 *Cor.* 3. 17.

Q. *Is not this a ſin which ſhuts out from the Kingdom of Heaven?*

A. Yes; and there ſhall in no wiſe enter into it any thing that defileth: be not *therefore* deceived, neither fornicators, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, ſhall inherit the Kingdom of God, *Rev.* 21. 27. 1 *Cor.* 6. 9.

Q. *And ſhould not this prevail with all men, not to be partakers with theſe men in their ſins?*

A. Yes; for this we know, that no whoremonger, nor unclean perſon, hath any inheritance in the Kingdom of Chriſt, and of God: let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of diſobedience: be not ye therefore partakers with them, *Eph.* 5. 5, 6, 7.

Q. *Is*

Q. *Is not moderation and temperance in eating and drinking, a commanded duty?*

A. Yes; haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it. And be not drunk with wine, wherein is exceſs, *Prov.* 25. 26, 27. *Eph.* 5. 18.

Q. *May not men lawfully pray for ſo much as ſufficeth nature?*

A. Yes; two things have I required of thee, deny me them not before I die; give me neither poverty nor riches, feed me with food convenient for me; leſt I be full and deny thee, and ſay, who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain, *Prov.* 30. 7, 8.

Q. *But is there not a ſpecial warning to abſtain from exceſs in eating and drinking?*

A. Yes; take heed to your ſelves, leſt at any time your hearts be over-charged with ſurfeiting and drunkenneſs. Let us walk honeſtly as in the day; not in rioting and drunkenneſs; and make not proviſion for the fleſh, to fulfil the luſts thereof, *Luke* 21. 34. *Rom.* 13. 13, 14.

Q. *Should we not then abſtain from other company of ſuch perſons?*

A. Yes; be not amongſt wine-bibbers, amongſt riotous eaters of fleſh, *Prov.* 23. 20.

Q. *Do not theſe ſins bring poverty upon men?*

A. Yes; for the drunkard and the glutton ſhall come to poverty, *Prov.* 23. 21.

Q. *Do not theſe ſins bring diſeaſes and calamities upon mens bodies alſo?*

A. Yes; who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? they that tarry long at the wine, *Prov.* 23. 29, 30.

Q. *Doth not the Word of God tell us that drunkards are of the number of thoſe that ſhall not inherit the Kingdom of Heaven?*

A. Yes; be not deceived; for neither the covetous, nor drunkards, ſhall inherit the Kingdom of God, 1 *Cor.* 6. 10.

Q. *Is it not a very great ſin to make others drunk, that they may ſport with their ridiculous behaviour?*

A. Yes; wo unto him that giveth his neighbour drink, that putteſt thy bottle to him, and makeſt him drunken alſo, that thou mayeſt look on their nakedneſs, *Hab.* 2. 15.

Q. *Have they who are mighty to drink, any reaſon to brag of this?*

A. No; wo unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink, *Iſa.* 5. 22.

Q. *Are they not then very fooliſh, who upon any pretence whatſoever, do commit this ſin?*

A. Yes; wine is a mocker, ſtrong drink is raging; and whoſoever is deceived thereby, is not wiſe, *Prov.* 20. 1.

Sect.

Sect. 4. Of Temperance in Sleep, in Recreation, and in Apparel.

Q. *IS it not a very fooliſh thing to give our ſelves to immoderate ſleep?*

A. Yes; go to the Ant, thou ſluggard, conſider her ways, and be wiſe. How long wilt thou ſleep? when wilt thou ariſe out of thy ſleep? yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep, *Prov.* 6. 6, 10.

Q. *Is it not the high-way to bring poverty on men, to ſpend their time in ſleeping?*

A. Yes; love not ſleep leſt thou come to poverty: open thine eyes, and thou ſhalt be ſatisfied with bread; but drowſineſs ſhall cover a man with rags, *Prov.* 20. 13. & 23. 21.

Q. *Should we not uſe lawful recreations with moderation, and chuſe a ſeaſonable time for them?*

A. Yes; to every thing there is a ſeaſon, and a time to every purpoſe under the Heaven: a time to laugh, and a time to dance: he hath made every thing beautiful in his time, *Eccl.* 3. 1. 4, 11.

Q. *Doth not exceſs in recreations bring to poverty?*

A. Yes; he that loveth pleaſure ſhall be a poor man, *Prov.* 21. 17.

Q. *Is not there a wo pronounced againſt thoſe that uſe immoderate recreations?*

A. Yes; wo unto them that riſe up early in the morning, that they may follow ſtrong drink; that continue until night, till wine inflame them; and the harp, and the viol, and the tabret, and pipe, and wine are in their feaſts, *Iſa.* 5. 11, 12.

Q. *And ſhould we not be careful that our recreations have nothing of ſin in them?*

A. Yes; let us walk honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying, *Rom.* 13. 13.

Q. *Is not the reward of ſuch who ſport themſelves with their own deceivings, very ſad?*

A. Yes; they ſhall receive the reward of unrighteouſneſs, as they that count it pleaſure to riot in the day-time; ſpots they are, and blemiſhes, ſporting themſelves with their own deceivings, while they feaſt with you, 2 *Pet.* 2. 13.

Q. *Muſt not men give an account how they have ſpent their time in recreations?*

A. Yes; rejoice, O young man, in thy youth, and let thy heart chear thee in the days of thy youth; and walk in the ways of

of thy heart, and in the ſight of thine eyes: but know thou, for all theſe things God will bring thee into judgment, *Eccl.* 11. *v.* 9.

Q. *Is not temperance in apparel a commanded duty?*

A. Yes; I will therefore that women adorn themſelves in modeſt apparel, with ſhamefac'dneſs, and ſobriety; not with broidered-hair, or gold, or pearls, or coſtly array, but (which becometh women profeſſing godlineſs) with good works, 1 *Tim.* 2. 9, 10.

Q. *Will not God puniſh their vanity, who obſerve every phantaſtick light faſhion?*

A. Yes; becauſe the daughters of *Zion* are haughty, and walk with ſtretched-out necks, and wanton eyes: walking, and mincing as they go, and make a tinkling with their feet: therefore the Lord will ſmite with a ſcab the crown of the head of the daughter of *Zion*, and take away the bravery of their tinkling ornaments, *Iſa.* 3. 16, 17, 18.

Q. *But may not thoſe whom God hath placed in an higher condition than others, wear gorgeous apparel?*

A. Yes; behold they which are gorgeouſly apparelled, and live delicately, are in Kings Courts, *Luke* 7. 25.

Q. *Is not the diſtinguiſhing of perſons, in reſpect of ſex, another and of apparel?*

A. Yes; the woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment; for all that do ſo are an abomination unto the Lord thy God, *Deut.* 22. 5.

Q. *When men conſider the original of cloths, have they any reaſon to be proud?*

A. No; and the eyes of them both were opened, and they knew that they were naked; and they ſewed fig-leaves together, and made themſelves aprons, *Gen.* 3. 7.

Q. *Are not the Chriſtian vertues the only raiment that will make men lovely in God's eyes?*

A. Yes; whoſe adorning, let it not be that outward, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be in the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit; which is in the ſight of God of great price, 1 *Pet.* 3. 3, 4.

CHAP.

CHAP. III.

Concerning the Duties we owe to our Neighbours.

Sect. 1. Of Juſtice, 1. To mens Souls; 2. To their Bodies, where the hazard of drawing men into ſin, and the heinouſneſs of the ſin of Murder is diſcovered.

Q. *WHat is the ſum of that duty we owe to our Neighbours?*

A. Thou ſhalt love thy neighbour as thy ſelf, *Mat.* 22. 23.

Q. *Should we not then do to others what we would have them do to us?*

A. Yes; all things whatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the Law and the Prophets, *Mat.* 7. 12.

Q. *Doth not the Lord require that every man do juſtly?*

A. Yes; what doth the Lord require of thee, O man, but to do [juſtly,] and to love mercy, and to walk humbly with thy God, *Mic.* 6. 8.

Q. *And doth not God regard the perverting of juſtice in a Province?*

A. Yes; if thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a Province, marvel not at the matter; for he that is higher than the higheſt regardeth, and there be higher than they, *Eccl.* 5. 8.

Q. *Is it not a great act of injuſtice done to a mans ſoul, to entice him to ſin?*

A. Yes; wo unto you, Scribes and Phariſees, hypocrites; for ye compaſs Sea and Land to make one proſelyte; and when he is made, you make him twofold more the child of Hell than your ſelves, *Mat.* 23. 15.

Q. *Should we not ſtudiouſly ſhun, and wiſely ſlight the wicked counſels of men?*

A. Yes; if ſinners entice thee, conſent thou not; if they ſay come with us, let us lay wait for blood; we ſhall find all precious ſubſtance, walk thou not in the way with them, refrain thy foot from their path, *Prov.* 1. 10, 11, 13, 15.

Q. *Should we not be careful to do no wrong to the bodies of men?*

A. Yes;

A. Yes; thou ſhalt not kill, *Exod.* 20. 13.

Q. Is not the ſin of murder a very heinous and crying ſin?

A. Yes; and the Lord ſaid unto *Cain*, what haſt thou done? the voice of thy brothers blood crieth unto me from the ground, *Gen.* 4. 10.

Q. Is there any pity to be given to thoſe who lye in wait to ſhed innocent blood?

A. No; thine eye ſhall not pity him; but thou ſhalt put away the guilt of innocent blood, *Deut.* 19. 13.

Q. Is not the guilt of this ſin ſo great, that it leaveth a ſtain upon the Land where it is committed, if it paſs unpuniſhed?

A. Yes; by ſwearing and *killing* they break out, and blood toucheth blood? therefore ſhall the Land mourn, and every one that dwelleth therein ſhall languiſh, *Hoſ.* 4 2, 3.

Q. Doth it not then bring temporal judgment upon a Kingdom?

A. Yes; then there was a famine in the days of *David* three years, year after year; and *David* enquired of the Lord, and the Lord anſwered; it is for *Saul*, and for his bloody houſe, becauſe he ſlew the *Gibeonites*, 2 *Sam.* 21. 1.

Q. Is not the ſin of murder an high contempt and deſpite towards God himſelf? and therefore deſerving a ſevere puniſhment, becauſe it is the defacing of his image?

A. Yes; whoſo ſheddeth mans blood, by man ſhall his blood be ſhed; for in the image of God made he man, *Gen.* 9. 6.

Q. Will not this ſin of murder be puniſhed with everlaſting torments alſo?

A. Yes; but the fearful, and abominable, and *murderers*, ſhall have their part in the lake which burneth with fire and brimſtone, *Rev.* 21. 8.

Q. Is not maiming a great injury, and deſerving ſevere puniſhment?

A. Yes; *under the Law it was*, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, ſtripe for ſtripe, *Exod.* 21. 24, 25.

Q. Will it excuſe a man to ſay, that what he has done was only in return of ſome injury offered him by another?

A. No; recompence no man evil for evil; avenge not your ſelves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, ſaith the Lord, *Rom.* 12. 17, 19.

Sect. 2. Of Justice about the possessions of our Neighbours; against injuring him, as to his Wife or his Goods: of Oppression, of paying of Debts, and of Theft.

Q. *SHould we not abstain from all covetous desires towards the possessions of our neighbours?*

A. Yes; thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his Ox, nor his Ass, nor any thing that is thy neighbours, *Exod.* 20. 17.

Q. *It is not the Duty of every man to be content with his own portion?*

A. Yes; let your conversation be without covetousness, and be content with such things as ye have, *Heb.* 13. 5.

Q. *Is not the enticing a mans wife, the greatest injustice, and the most irreparable and provoking injury?*

A. Yes; jealousie is the rage of a man, therefore he will not spare in the day of vengeance, he will not regard any ransom; neither will he rest content, though thou giv'st many gifts, *Prov.* 6. 34, 35.

Q. *Is not malicious injustice, in wishing, or doing mischief to our neighbour a very great sin?*

A. Yes; wo to them that devise iniquity, and work evil upon their beds, and devise mischief; *therefore* let all bitterness be put away from you, with all malice, *Mic.* 2. 1. *Psal.* 36. 4. *Eph.* 4. 31.

Q. *Are we not obliged to prevent the spoil, destruction, and damage of our neighbours goods, although he were our enemy?*

A. Yes; if thou meet thine enemies Ox, or his Ass going astray, thou shalt surely bring it back to him again; if thou see the Ass of him that hateth thee lying under his burden, and would'st forbear to help him, thou shalt surely help with him, *Exod.* 23. 4, 5.

Q. *Is not covetous injustice, or the defrauding of our neighbour an heinous iniquity?*

A. Yes; wo to him that coveteth an evil covetousness to his house, that he may set his nest on high: thou shalt not defraud thy neighbour, neither wrong him. *Levit.* 19. 13. *Heb.* 2. 9.

Q. *Is not oppression, or seizing upon the goods or possessions of our neighbours (especially of the poor) a very crying sin, which God will punish.*

A. Yes; rob not the poor, neither oppress the afflicted in the gate; for the Lord will plead their cause, and will spoil

the

the ſoul of thoſe that ſpoiled them, *Prov.* 22. 22.

Q. *And is not God's heavy vengeance threatned againſt it?*

A. *Yes*; he that hath oppreſſed the poor, hath ſpoiled by violence, &c. He ſhall ſurely die, his blood ſhall be upon him, *Ezek.* 18. 12, 13.

Q. *Hath not God particularly taken upon him the protection of the poor and of the oppreſſed?*

A. *Yes*; for the oppreſſion of the poor, for the ſighing of the needy; now will I ariſe (ſaith the Lord) I will ſet him in ſafety from him that puffeth at him, *Pſal.* 12. 5.

Q. *Is it not a great act of injuſtice for a man to defraud his neighbour?*

A. *Yes*; let no man go beyond and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, 1 *Theſſ.* 4. 6.

Q. *Should we not reſtore what we have taken from any man?*

A. *Yes*; if I have taken any thing from any man by falſe accuſations I reſtore him four-fold, *Luke* 19. 8.

Q. *Is it not the deſcription of a wicked man to borrow, and not to reſtore?*

A. *Yes*; the wicked borroweth. and payeth not again, *Pſal.* 37. 21.

Q. *Doth not Juſtice tie every ſurety to pay thoſe debts of others, for which he ſtands bound?*

A. *Yes*; my ſon, if thou be ſurety for thy friend, if thou haſt ſtricken thy hand with a ſtranger, thou art ſnared with the words of thy mouth, *Prov.* 6. 1.

Q. *Is not the with-holding the hire of the labourer a very great ſin?*

A. *Yes*; behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them that have reaped, are entred into the ears of the Lord of Sabaoth, *Jam.* 5. 4.

Q. *Should not Maſters then be very ready to give ſervants their hire?*

A. *Yes*; thou ſhalt not oppreſs an hired ſervant, that is poor and needy? whether he be of thy brethren, or of thy ſtrangers at his day thou ſhalt give him his hire; neither ſhall the Sun go down upon it; for he is poor, and ſetteth his heart upon it; leſt he cry againſt thee unto the Lord, and it be ſin unto thee, *Deut.* 24. 14, 15.

Q. *Are we not prohibited to ſteal the goods of our neighbour?*

A. *Yes*; Thou ſhalt not ſteal. *Exod.* 20. 15.

Q. *Should it be any excuſe for a thief to ſay he hath accuſtomed himſelf to ſteal, and he cannot leave it off?*

A. *No*; let him that ſtole, ſteal no more; but rather let him

labour, working with his own hands the thing that is good, that he may have to give to him that needeth, *Eph.* 4. 28.

Q. Is it not a great injuſtice to deal deceitfully with our neighbour; or to deceive a man in any truſt that is committed to him? and is there not a neceſſity of reſtitution?

A. Yes; if a ſoul ſin, and commit a treſpaſs againſt the Lord, and lie unto his neighbour in that which was delivered him to keep; or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour, or have found that which was loſt; and lieth concerning it, and ſweareth falſly; in any of all theſe that a man doth, ſinning therein: then it ſhall be, becauſe he hath ſinned, and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found, *&c. Lev.* 6. 2, 3, 4.

Q. Is it not a great injuſtice for a man to ſteal his neighbour, and to ſell him?

A. Yes; if a man be ſtealing any of his brethren, and maketh merchandize of him, or ſelleth him, then that thief ſhall die, *Deut.* 24. 7.

Q. Is it not a very great ſin to be partner with a thief?

A. Yes; whoſo is partner with a thief hateth his own ſoul, *Prov.* 29. 24.

Q. And is it not a ſmall gain that men make, when they loſe their ſoul?

A. Yes; what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul? *Mark* 8. 36.

Q. Is not fraud in matters of traffick and bargain, viz. *in having falſe weights and meaſures, a very great injuſtice?*

A. Yes; a falſe balance is an abomination to the Lord, but a juſt weight is his delight. Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure. Juſt balances, and juſt weights ſhall ye have, *Prov.* 11. 1. *Lev.* 19. 35, 36.

Q. Is not extortion, and an heightning of the price of a commodity beyond its value, to the ignorant buyer, great injuſtice?

A. Yes; thou haſt greedily gained of thy neighbour by extortion, and haſt forgotten me, ſaith the Lord God, *Ezek.* 22. 12.

Q. Since there are ſo many opportunities of deceit in the buſineſs of traffick, had not a man need to fence himſelf with a love to juſtice?

A. Yes; theſe are the things that ye ſhall do, ſpeak ye every man the truth to his neighbour, execute the judgment of truth and peace in your gates; and let none of you imagine evil in his heart againſt his neighbour, and love no falſe oath; for all theſe are things which I hate, ſaith the Lord, *Zec.* 8. 16, 17.

Q. Is

Q. *Is the oppreſſing of the poor the way to proſper, and to become rich?*

A. No. he that oppreſſeth the poor to encreaſe his riches, ſhall ſurely come to want, *Prov.* 22. 16.

Q. *Is it not commonly the fortune of thoſe that ſpoil and deceive others, that they meet with ſome that do the like to them?*

A. *Yes*; wo to him that encreaſeth that which is not his; how long? and he that ladeth himſelf with thick clay, ſhall they not riſe up ſuddainly that ſhall bite thee? and awake that ſhall vex thee? and thou ſhalt be for booties to them, *Hab.* 2. 6.

Q. *Hath not God threatned an utter deſtruction of all that belongs to him, that is guilty of theft?*

A. *Yes*; and the *curſe* ſhall enter into the houſe of the thief, and it ſhall conſume it, with the timber thereof, and the ſtones thereof, *Zec.* 5. 4.

Sect. 3. Of falſe Reports, falſe witneſs, Slanders, Whiſpering, of Scoffing; of poſitive Juſtice, Truth, of Lying, of Envy and Detraction, of Gratitude.

Q. IS *it not our duty to ſpeak the truth of our neighbour?*

A. *Yes*; thou ſhalt not bear falſe witneſs againſt thy neighbour, *Exod.* 20. 16.

Q. *Is there not a promiſe of peace made to thoſe who do not by falſe reports, leſſen or impair the credit of their neighbour?*

A. *Yes*; he that ſpeaketh the truth in his heart, that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour, ſhall never be moved, *Pſal.* 15. 2. 3.

Q. *May not a falſe witneſs certainly expect puniſhment?*

A. *Yes*; a falſe witneſs ſhall not be unpuniſhed; and he that ſpeaketh lies ſhall not eſcape, *Prov.* 19. 5.

Q. *Should we not then be very careful that we raiſe no falſe report upon our neighbour?*

A. *Yes*; thou ſhalt not raiſe a falſe report; put not thine hand with the wicked, to be an unrighteous witneſs, *Exod.* 22. 1.

Q. *Hath not God teſtified his hatred againſt this ſin?*

A. *Yes*; theſe things doth the Lord hate, a falſe witneſs that ſpeaketh lies, and he that ſoweth diſcord among brethren, *Prov.* 6. 16. 19.

Q. *Are not tale-bearers forbidden by God?*

A. *Yes*; thou ſhalt not go up and down as a tale-bearer among the people, *Lev.* 19. 16.

Q. *Doth not the whiſperer, who in a private way ſpreadeth falſe reports, occaſion much miſchief and confuſion?*

A. Yes; a froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends, *Prov.* 16. 28.

Q. *And are not the words of a tale-bearer very hurtful?*

A. Yes; the words of a tale-bearer are as wounds, and they go down into the innermoſt parts of the belly, *Prov.* 18. 8.

Q. *Are not all men concerned to ſpeak the truth, and only the truth, in matters of Judgment and Juſtice?*

A. Yes; ye ſhall do no unrighteouſneſs in Judgment; thou ſhalt not reſpect the perſon of the poor, nor honor the perſon of the mighty: but in righteouſneſs ſhalt thou judg thy neighbour, *Lev.* 19. 15.

Q. *Is not an unjuſt ſentence an abomination to the Lord?*

A. Yes; he that juſtifieth the wicked, and he that condemneth the juſt; even they both are an abomination to the Lord. *Prov.* 17. 15.

Q. *Should not men ſhew their anger againſt tale-bearers and ſlanderers?*

A. Yes; the north-wind driveth away rain, ſo doth an angry countenance a back-biting tongue, *Prov.* 22. 23.

Q. *Should they not refrain from the company of ſlanderers alſo?*

A. Yes; whoſo privily ſlandereth his neighbour, him will I cut off: he that worketh deceit ſhall not dwell within my Houſe: he that telleth lies, ſhall not tarry in my ſight, *Pſal.* 201. 5. 7.

Q. *Is it not a great injuſtice to wrong perſons becauſe of their infirmities?*

A. Yes; thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind; but ſhalt fear thy God, *Lev.* 19. 14.

Q. *Is it not a very barbarous cruelty to reproach and revile any that are in affliction?*

A. Yes; let their habitation be deſolate; for they proſecute him whom thou haſt ſmitten; and they talk to the grief of thoſe whom thou haſt wounded, *Pſal.* 69. 25, 26.

Q. *Is not ſuch ſcoffing enough to ſadden and make heavy the heart of the afflicted?*

A. Yes; reproach hath broken my heart, and I am full of heavineſs, *Pſal.* 69. 20.

Q. *Is it not a great raſhneſs in men to condemn perſons as notorious ſinners only becauſe God is pleaſed to puniſh them with ſome extraordinary judgment?*

A. Yes; ſuppoſe ye that theſe *Galileans* were ſinners above all the *Galileans*, becauſe they ſuffered ſuch things? I ſay unto you, nay, *Luke* 13. 2, 3.

Q. *Is not ſpeaking the truth a duty we owe to all men?*

A. Yes; wherefore, putting away lying, ſpeak every man truth with his neighbour; for he that ſpeaketh truth ſheweth forth righteouſneſs; but a falſe witneſs, deceit, *Eph.* 4. 25. *Prov.* 12. 17.

Q. *And*

Q. *And are there not ſevere judgments to be poured out upon liars?*

A. Yes; all liars ſhall have their portion in the lake, which burneth with fire and brimſtone, *Rev.* 21. 8.

Q. *Is not humanity and courteſie in behaviour, a debt we owe to all men?*

A. Yes; be kindly affectionate one to another, with brotherly love; in honour preferring one another, and in lowlineſs of mind, let each eſteem other better than themſelves; Look not every man on his own things, but every man alſo on the things of others, *Rom.* 12. 10. *Phil.* 2. 3, 4.

Q. *Is not meekneſs a debt we owe to all men?*

A. Yes; be patient towards all men, ſee that none render evil for evil unto any man, 1 *Theſſ.* 5. 14, 15.

Q. *Is not brawling a very inſufferable evil?*

A. Yes; It is better to dwell in a corner of the houſe top, than with a brawling woman in a wide houſe, *Prov.* 21. 9.

Q. *Should we not beware of entring into friendſhip with perſons of ſuch an humor?*

A. Yes; make no friendſhip with an angry man, and with a furious man thou ſhalt not go, *Prov.* 22. 24.

Q. *Should we not then endeavour, that we our ſelves be guilty of none of theſe faults?*

A. Yes; let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you; with all malice, *Eph.* 4. 31.

Q. *Is it not injuſtice in us, to envy and grudge that others have thoſe gifts which we lack?*

A. Yes; is it not lawful for me to do what I will with mine own? is thine eye evil, becauſe I am good? *Mat.* 20. 15.

Q. *And ſhould we not give unto men that reſpect that is due to them in reſpect of their ranks and qualities?*

A. Yes; honour all men, love the brother-hood; honour the King: riſe up before the hoary head, and honour the face of the old man, 1 *Pet.* 2. 17. *Lev.* 19. 32.

Q. *Is it not the duty of every man, to ſupply thoſe that are in any ſort of want, if it be in their power?*

A. Yes; withhold not good from him to whom it is due, when it is in the power of thy hand to do it; ſay not unto thy neighbour go and come again, and to morrow I will give, when thou haſt it by thee, *Prov.* 3. 27, 28.

Q. *Is it not the duty we owe to our neighbour to reprove them diſcreetly and ſeaſonably if they be in any courſe of ſin?*

A. Yes; Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe reprove him and not ſuffer ſin upon him, *Lev.* 19. 17.

Q. *Is it not a ſtrange madneſs in men, not to hearken to a faithful reproof?*

A. Yes; whoso loveth instruction, loveth knowledge; but he that hateth reproof, is brutish, *Prov.* 12. 1.

Q. And is not destruction threatned to such sort of persons?

A. Yes; he that being often reproved hardneth his neck, shall suddenly be destroyed, and that without remedy, *Prov.* 29. 1.

Q. Is not ingratitude to benefactors a very barbarous crime?

A. Yes; if you do good to those that do good to you, what thank have you? for sinners also do even the same, *Luke* 6. 33.

Sect. 4. Of Duty to Magistrates, Pastors: of the duty of Parents to Children, and Childrens Duty unto Parents.

Q. IS it not the duty of Children to honour their Parents, whether Civil, Spiritual, or Natural?

A. Yes; honour thy Father and Mother, that thy days may be long upon the Land, which the Lord thy God giveth thee, *Exod.* 20. 12.

Q. Is not the supreme Magistrate a Civil Parent?

A. Yes; and Kings shall be thy nursing fathers, and Queens thy nursing mothers, *Isa.* 49. 23.

Q. Do not all those who are under the Civil Magistrates authority, owe him honour and reverence?

A. Yes; fear God, honour the King, 1 *Pet.* 2. 17.

Q. Should not men then beware, of speaking evil of the Magistrate?

A. Yes; thou shalt not revile the gods, nor speak evil of the ruler of thy people; curse not the King, no not in thy thought, *Exod.* 22. 28. *Acts* 23. 5. *Eccl.* 10. 20.

Q. Is not maintenance of their persons and authority, a debt we owe to the Civil Magistrate?

A. Yes; render therefore unto *Cæsar* the things that are *Cæsar's*; pay ye tribute, for they are God's Ministers, *Matt.* 22. 21. *Rom.* 13. 6.

Q. Since the business of that calling is so weighty, the dangers and hazards of it so great; are we not obliged to pray earnestly to God for them?

A. Yes; I exhort therefore, that supplications, prayers, intercessions; and giving of thanks, be made for Kings, and for all that are in authority; that they may lead a quiet and peaceable life in all godliness and honesty, 1 *Tim.* 2. 1, 2.

Q. Do not subjects owe obedience to the commands of the Magistrate

A. Yes; let every soul be subject to the higher powers, *and* submit

ſubmit your ſelves to every ordinance of man for the Lord's ſake; whether it be to the King as Supreme, or unto Governors, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do dwell, *Rom.* 13. 1. 1 *Pet.* 2. 13.

Q. *But what if the Magiſtrate enjoyns any thing contrary to what God hath commanded?*

A. We ought to obey God rather than men, *Acts* 5. 29.

Q. *But muſt we not in this caſe patiently ſuffer, and not to ſecure our ſelves, riſe up againſt him?*

A. Yes; for who can ſtretch forth his hand againſt the Lord's anointed, and be guiltleſs? They that reſiſt, ſhall receive to themſelves damnation, 1 *Sam.* 26. 9. *Rom.* 13. 2.

Q. *Are not the Miniſters of the Word Parents alſo?*

A. Yes; though you have ten thouſand inſtructers in Chriſt, yet have ye not many Fathers: for in Chriſt Jeſus I have begotten you through the Goſpel, 1 *Cor.* 4. 15.

Q. *Since they do us the greateſt benefits, are we not obliged to honor and love them?*

A. Yes; and we beſeech you brethren, know them which labour among you, and are over you in the Lord, and admoniſh you; and eſteem them very highly in love, for their works ſake, 1 *Theſſ.* 5. 12, 13.

Q. *Is it not very dangerous to deſpiſe and deride the Miniſters of the Goſpel?*

A. Yes; he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me, *Luk.* 10. 16.

Q. *Do we not owe to Miniſters maintenance and proviſion?*

A. Yes; the Lord hath ordained, that they which preach the Goſpel, ſhould live of the Goſpel: *therefore*, let him that is taught in the word, communicate to him that teacheth, in all good things, 1 *Cor.* 9. 14. *Gal.* 6. 6.

Q. *Are we not to give obedience to whatſoever they, out of Gods Word, ſhall declare to us to be our duty?*

A. Yes; obey them that have the rule over you, and ſubmit your ſelves; for they watch for your ſouls, as they that muſt give account, that they may do it with joy, and not with grief, *Heb.* 13. 17.

Q. *Are not they who never had the Goſpel preached unto them, much more innocent than they that have heard, and reſiſted it?*

A. Yes; wo unto thee *Corazin*, wo unto thee *Bethſaida*; for if the mighty works which were done in you, had been done in *Tyre* and *Sidon*, they would have repented long ago. It ſhall be more tolerable for *Tyre* and *Sidon*, in the day of judgment than for you, *Mat.* 11. 21, 22.

Q. *Are we not alſo obliged to pray for Miniſters?*

A. Yes;

A. Yes; praying always, with all prayer and ſupplication for all Saints; and for *me*, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel, *Eph.* 6. 18, 19.

Q. *Is it not the duty of Children to honor and reverence their natural Parents?*

A. Yes; ye ſhall fear every man his Mother, and his Father: honor thy Father, and thy Mother, as the Lord thy God hath commanded thee, *Lev.* 19. 3. *Deut.* 5. 16.

Q. *Should not this reſpect and reverence be given to Parents, even when they are correcting their children?*

A. Yes; futhermore, we had Fathers of our fleſh which corrected us, and we gave them reverence, *Heb.* 12. 9.

Q. *If Parents have any infirmities, is it not the duty of children to cover and conceal them?*

A. Yes; and *Shem* and *Japheth* took a garment, and laid it upon both their ſhoulders, and went backward, and covered the nakedneſs of their Father; and their faces were backward, and they ſaw not their Father's nakedneſs, *Gen.* 9. 23.

Q. *Is it not neceſſary for Children to attend to the counſel of their Fathers?*

A. Yes; my Son hear the inſtruction of thy Father, and forſake not the Law of thy Mother, *Prov.* 1. 8.

Q. *Is it not an heinous ſin to deſpiſe their counſel? and for Children to mock the Perſons of their Parents?*

A. Yes; hearken to thy Father that begat thee, and deſpiſe not thy Mother when ſhe is old: for the eye that mocketh his Father, and deſpiſeth to obey his Mother, the Ravens of the valley ſhall pick it out, and the young Eagles ſhall eat it, *Prov.* 23. 22. *Prov.* 30. 17.

Q. *Is it not an horrid wickedneſs in Children to curſe their Parents? and that which deſerveth the ſevereſt puniſhment?*

A. Yes; every one that curſeth his Father or his Mother ſhall ſurely be put to death: he hath curſed his Father or his Mother, his blood ſhall be upon him; his lamp ſhall be put out in obſcure darkneſs, *Lev.* 20. 9. *Prov.* 20. 20.

Q. *Is not the Child bound to obey the command of his Parents, when it hath nothing in it contrary to our duty to God?*

A. Yes; Children obey your Parents in the Lord, for this is right, and well-pleaſing unto God, *Eph.* 6. 1. *Col.* 3. 20.

Q. *Should not Parents be careful how they educate and bring up their Children?*

A. Yes; train up a child in the way he ſhould go; and when he is old he will not depart from it, *Prov.* 22. 6.

Q. *Should not Parents encourage their Children in the ways of God, and not be harſh and unkind to them?*

A. Yes;

A. Yes; Fathers provoke not your Children to wrath leſt they be diſcouraged; but bring them up in the nurture and admonition of the Lord, *Col.* 3. 21. *Eph.* 6. 4.

Q. *Is it not a cruel fondneſs in Parents to ſpare the rod when Childrens faults require it?*

A. Yes; he that ſpareth his rod hateth his ſon, *Prov.* 13. 24.

Q. *And muſt it not be given timely, and not be delayed?*

A. Yes; he that loveth his ſon, chaſteneth him betimes; *and* while there is hope, *Prov.* 13. 24. & 19. 18.

Q. *Is not moderate correction, given in meekneſs, the beſt remedy to prevent the ruine of a wicked Child?*

A. Yes; fooliſhneſs is bound in the heart of a Child; but the rod of correction ſhall drive it from him, *Prov.* 22. 15.

Sect. 6. Of Duty to our Brethren, and Relations, Husband, Wife, Friends, Maſters, Servants, &c.

Q. *OUght not brethren to have the greateſt tenderneſs and kindneſs each to other.*

A. Yes; and *Abraham* ſaid unto *Lot*, let there be no ſtrife I pray thee, between me and thee, for we are brethren, *Gen.* 13. 8.

Q. *Is it not a very pleaſant thing to ſee brethren live together in love?*

A. Yes; behold, how good and how pleaſant it is for brethren to dwell together in unity, *Pſal.* 133. 1.

Q. *If this love be not fixed in the heart, are not brethren in moſt danger of diſagreeing upon the leaſt ground?*

A. Yes; and when *Joſeph's* brethren ſaw that their Father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him, *Gen.* 37. 4.

Q. *Is not Love, amongſt thoſe who profeſs the ſame Faith, and are brethren of the ſame Church, an unqueſtionable duty?*

A. Yes; but as touching brotherly love, ye need not that I write unto you; for ye your ſelves are taught of God to love one another. Love the brotherhood, 1 *Theſſ.* 4. 9. 1 *Pet.* 2. 17.

Q. *Are we not in an eſpecial manner bound to do all good offices to this brotherhood?*

A. Yes; as we have opportunity, let us do good to all men; eſpecially unto them that are of the houſhold of Faith, *Gal.* 6. 10.

Q. *Is not this peculiar love to Chriſtians, as Chriſtians, eſpecially of helping them in their needs, very acceptable in the ſight of God?*

A. Yes; whoſoever ſhall give to drink unto one of theſe little ones a cup of cold water, only in the name of a diſciple, he ſhall in no wiſe loſe his reward, *Mat.* 10. 42.

Q. *And*

Q. And is it not the duty of these brethren to continue in the belief of that same doctrine?

A. Yes; earnestly contend for the Faith, which was once delivered to the Saints, *Jude* 3.

Q. And must they not hold fast the profession of that Faith, notwithstanding persecution attend it?

A. Yes; let us hold fast the profession of our Faith, without wavering, *Heb.* 10. 23.

Q. And are we not also as opportunity serves us, to communicate with them in all holy offices?

A. Yes; they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers, *Acts* 2. 42.

Q. Is it not the duty of strong Christians, to bear with the infirmities of the weaker?

A. Yes; we that are strong ought to bear with the infirmities of the weak, and not to please our selves, *Rom.* 15. 1.

Q. Are we not obliged to endeavor in all meekness, the restoring of any fallen brother?

A. Yes; if a man be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness; considering thy self lest thou be tempted, *Gal.* 6. 1.

Q. Are we not to have a sympathy and fellow-feeling with these brethren to be nearly toucht with whatever befall them?

A. Yes; rejoyce with them that do rejoyce, and weep with them that weep; be of the same mind one towards another, *Rom.* 12. 15, 16.

Q. Is not this Love that which Christ has made the badge of his disciples?

A. Yes; by this shall all men know that ye are my disciples, if ye have love to one another, *John* 13. 35.

Q. Is it not the duty of the Wife, to give obedience to the Husband?

A. Yes; wives submit your selves unto your own husbands, as it is fit, in the Lord; for the husband is the head of the wife even as Christ is the head of the Church, therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing, *Col.* 3. 18. *Eph.* 5. 22, 23, 24.

Q. Do the faults of the husband, justifie the frowardness of the wife?

A. No; likewise ye wives be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives, 1 *Pet.* 3. 1.

Q. Did not holy women in old time obey their husbands?

A. Yes; in the old time the holy women, who also trusted in God, *were* in subjection to their own husbands, even as *Sara* obeyed

obeyed *Abraham*, calling him Lord; whoſe daughters ye are as long as ye do well, 1 *Pet.* 3. 5, 6.

Q. Is it not the duty of husbands to love their wives?

A. Yes; husbands love your wives, and be not bitter againſt them; he that loveth his wife, loveth himſelf; for no man ever yet hated his own fleſh, *Col.* 3. 19. *Eph.* 5. 25, 28, 29.

Q. Should not the husband alſo honor the wife?

A. Yes; likewiſe ye husbands dwell with them according to knowledge; giving honor unto the wife, as unto the weaker veſſel, 1 *Pet.* 3. 7.

Q. Should not the vertue of the perſon, be the chief conſideration in marriage?

A. Yes; who can find a vertuous woman? for her price is far above rubies; Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, ſhe ſhall be praiſed, *Prov.* 31. 10, 30.

Q. Is it not the duty of friends, to carry it friendly and faithfully one to another?

A. Yes; a man that hath friends, muſt ſhew himſelf friendly, *Prov.* 18. 24.

Q. Is not unfaithfulneſs in a friend, a very great injuſtice?

A. Yes; confidence in an unfaithful man, in the day of trouble, is like a broken tooth, and a foot out of joynt, *Prov.* 25. 19.

Q. Is it not our duty to be conſtant in friendſhip?

A. Yes; a friend loveth at all times, and a brother is born for adverſity, and there is a friend that ſticketh cloſer than a brother, *Prov.* 17. 17. and 18. 24.

Q. Is it not great injuſtice and folly, to caſt off a faithful friend?

A. Yes; thine own friend, and thy fathers friend forſake not, *Prov.* 27. 10.

Q. Should we be offended at the admonition and reproof of a friend?

A. No; faithful are the words of a friend; let the righteous ſmite me, it ſhall be a kindneſs; let him reprove me, it ſhall be an excellent oyl; which ſhall not break my head, for yet my prayer alſo ſhall be in their calamities, *Prov.* 27. 6. *Pſal.* 141. 5.

Q. And are we not then obliged to lament the death of a faithful friend?

A. Yes; I am diſtreſſed for thee; my brother *Jonathan*; very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of women, 2 *Sam.* 1. 26.

Q. Is it not the duty of ſervants to be obedient to their Maſters?

A. Yes; ſervants obey your Maſters in all things, according to the fleſh, *Col.* 3. 22.

Q. Muſt

Q. *Muſt not this obedience be without grumbling and murmuring?*

A. Yes; and whatſoever ye do, do it heartily, with good will, doing ſervice as to the Lord, and not to men, *Col.* 3. 23. *Eph.* 6. 7.

Q. *Is not the ſervant to be faithful and diligent, as well when his Maſter is abſent, as when preſent?*

A. Yes; *ſerving them* not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God, *Col.* 3. 22.

Q. *And muſt he not be honeſt to his Maſter?*

A. Yes; not purloining, but ſhewing all good fidelity, *Tit.* 2. 10.

Q. *And muſt he not ſubmit to rebuke?*

A. Yes; not anſwering again; and if when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God, 1 *Pet.* 2. 20.

Q. *But ſhould ſervants be alſo ſubject to wicked and froward Maſters?*

A. Yes; ſervants be ſubject to your Maſters with all fear, not only to the good and gentle, but alſo to the froward, 1 *Pet.* 2. 18.

Q. *Should not ſervants honor their Maſters?*

A. Yes; let as many ſervants as are under the yoke, count their own Maſters worthy of all honor, 1 *Tim.* 6. 1.

Q. *May not ſuch faithful ſervants expect a reward from God?*

A. Yes; knowing that of the Lord ye ſhall receive the reward of inheritance, *Col.* 3. 24.

Q. *Is not the Maſter obliged to be juſt to his ſervant?*

A. Yes; Maſters, give unto your ſervants that which is juſt and equal, knowing that ye have a Maſter in Heaven, *Col.* 4. 1.

Q. *Is it not a great ſin in Maſters to keep back their wages from them?*

A. Yes; behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entred into the ears of the Lord of Sabaoth, *Jam.* 5. 4.

Q. *Should not Maſters be gentle and meek to their ſervants.*

A. Yes; and ye, Maſters, forbear threatning; knowing that your Maſter alſo is in Heaven: neither is there reſpect of perſons with him, *Eph.* 6. 9.

Q. *Should not the Maſter of a Family admoniſh his ſervants, if they commit iniquity againſt God? and not ſuffer them, if they continue ſo, to remain in their houſe?*

A. Yes; he that worketh deceit, ſhall not dwell within my houſe; he that telleth lies, ſhall not tarry in my ſight: but

but he that walketh in a perfect way, he ſhall ſerve me, *Pſal.* 101. 6, 7.

Sect. 6. Other Branches of our duty to our Neighbour, of Charity to mens Souls, Bodies, Goods and Credit: of Alms-giving, and of Peace-making.

Q. *IS not love the great Goſpel-duty often enjoyned us by Chriſt?*

A. Yes; a new Commandment I give unto you that ye love one another, as I have loved you: that ye alſo love one another, *Joh.* 15. 34. & 15. 17.

Q. *If this charity be ſincere, will it not keep the mind in a meek and peaceable temper towards others?*

A. Yes; charity doth not behave it ſelf unſeemly, is not eaſily provoked, 1 *Cor.* 13. 5.

Q. *Will it not alſo breed compaſſion towards all the miſeries of others, and make us rejoyce in our proſperity?*

A. Yes; rejoyce with them that rejoyce, and weep with them that weep, *Rom.* 12. 12.

Q. *And will it not guard us againſt envy?*

A. Yes; charity envyeth not, 1 *Cor.* 13. 4.

Q. *Does it not keep down pride and haughtineſs?*

A. Yes; charity vaunteth not it ſelf, is not puffed up: put on therefore bowels of mercies, kindneſs, humbleneſs of mind; be kindly affectioned one towards another with brotherly love, in honour preferring one another, 1 *Cor.* 13. 4. *Col.* 3. 12. *Rom.* 12. 10.

Q. *Doth it not caſt out cenſoriouſneſs, and believeth and hopeth the beſt of all men?*

A. Yes; charity thinketh no evil, *but* beareth all things, believeth all things, hopeth all things, endureth all things, 1 *Cor.* 13. 5, 7.

Q. *Is it not of ſo noble and generous a temper, as to caſt out all mercenarineſs and ſelf-ſeeking?*

A. Love ſeeketh not her own, 1 *Cor.* 13. 5.

Q. *Does it not alſo caſt out of the heart all malice, and endure the greateſt injuries?*

A. Yes; charity beareth all things, 1 *Cor.* 13. 7.

Q. *Should we not then endeavour that our love be without diſſimulation?*

A. Yes; let love be without diſſimulation, *Rom.* 12. 9.

Q. *Is this charity to be extended even to enemies?*

A. Yes; I ſay unto you, love your enemies; bleſs them that curſe you, do good unto them that hate you, and pray for them

them that deſpitefully uſe you, and perſecute you, *Mat.* 5. 44.

Q. Should not the command of Chriſt move us to the practice of this duty?

A. Yes; be ye kind one to another; tender-hearted, forgiving one another; not rendring evil for evil, nor railing for railing; but contrariwiſe, bleſſing, *Eph.* 4. 32. 1 *Pet.* 3. 9.

Q. Should not the example of God's love to us engage us to love him?

A. Yes; beloved, if God ſo loved us, we ought alſo to love one another: for he is kind to the unthankful, and the evil, 1 *Joh.* 4. 11. *Luk.* 6. 35.

Q. Are not malice and revenge the moſt reſtleſs tormenting paſſions that can poſſeſs the mind of man?

A. Yes; *it maketh men that* they ſleep not except they have done miſchief; and their ſleep is taken away, unleſs they cauſe ſome to fall, *Prov.* 4. 16.

Q. Can we reaſonably expect that God will forgive us our ſins, if we do not forgive men that offend us?

A. No; if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes, *Mat.* 6. 15.

Q. But muſt not this inward love appear in our actions and good deeds done to our neighbour?

A. Yes; let us not love in word, neither in tongue, but in deed and in truth, 1 *John* 3. 18.

Q. Is it not our duty to comfort our neighbours when we ſee them under any ſadneſs or heavineſs?

A. Yes; the God of all comfort comforteth us in our tribulation, that we may be able to comfort them which are in any trouble, 2 *Cor.* 1. 3, 4.

Q. Is it not a very barbarous thing not to comfort the afflicted?

A. Yes; ſhe weepeth ſore in the night, and her tears are on her cheeks: among all her lovers ſhe hath none to comfort her, all her friends have dealt treacherouſly with her, they are become her enemies; for theſe things I weep, mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul, is far from me, *Lam.* 1. 2, 16.

Q. Should it not be matter of grief to us, that our neighbour will not hearken to reproof, but will continue in his wickedneſs?

A. Yes; but if you will not hear *reproof*, my ſoul ſhall weep in ſecret for your pride. Rivers of water run down mine eyes, becauſe men keep not thy Laws, *Jer.* 13. 17. *Pſal.* 119. 136.

Q. Are we not alſo to exerciſe that active charity towards the bodies of our neighbours, and not only to wiſh, but to do for their relief?

A. Yes; if a brother or ſiſter be naked, and deſtitute of daily food

food; and one of you ſay unto them, depart in peace, be ye warmed, and filled; notwithſtanding ye give him not thoſe things that are needful for the body, what doth it profit? *Jam.* 2. 15, 16.

Q. *Is there not a ſad threatning denounced againſt thoſe who neglect theſe acts of charity towards their brethren?*

A. *Yes*; depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels: for I was hungred, and ye gave me no meat; I was thirſty and ye gave me no drink; I was a ſtranger, and ye took me not in; naked, and ye clothed me not; ſick, and in priſon, and ye viſited me not, *Mat.* 25. 41, 42, 43.

Q. *If we find an innocent perſon condemned to death, are we not to uſe all poſſible endeavours for his deliverance?*

A. *Yes*; if thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain; if thou ſayeſt, behold, we know it not; doth not he that pondereth the heart, conſider; and he that keepeth thy ſoul, doth not he know it? ſhall not he render to every man according to his deeds? *Prov.* 24. 11, 12.

Q. *Is not the duty of Alms-giving perfectly neceſſary for the approving of our love to God?*

A. *Yes*; whoſo hath this world's good, and ſeeth his brother hath need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? 1 *Joh.* 3. 17.

Q. *And is not the performance of this duty very acceptable unto God?*

A. *Yes*; but to do good, and communicate forget not; for with ſuch ſacrifices God is well pleaſed, *Heb.* 13. 16.

Q. *Muſt not men beware that they propoſe not to themſelves the praiſe of men, as the motive of their charity?*

A. *Yes*; when thou doſt thine alms, do not ſound a trumpet before thee, as the hypocrites do in the Synagogues, and in the ſtreets, that they may have glory of men; otherwiſe ye have no reward of your Father which is heaven, *Mat.* 6. 1. 2.

Q. *And is it not a vain thing to give alms, where love to God and men is not the motive?*

A. *Yes*; though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity; it profiteth me nothing, 1 *Cor.* 13. 3.

Q. *But muſt not men give chearfully, and without grudging?*

A. *Yes*; every man as he purpoſeth in his heart, ſo let him give, not grudgingly, or of neceſſity, for God loveth a chearful giver, 1 *Cor.* 9. 7.

Q. *Is it not vain and impious to think, that the parting with any thing for Chriſt, will impoveriſh men?*

A. Yes; every one that hath forſaken houſes, or brethren; or ſiſters, or father, or mother, or wife or children, or lands, for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life, *Mat.* 19. 29.

Q. *And hath not God particularly promiſed that the charitable ſhall not want, but ſhall have recompence of reward?*

A. Yes; the liberal ſoul ſhall be made fat, and he that watereth, ſhall be watered alſo, himſelf; he that giveth to the poor, ſhall not lack; but he that hideth his eyes ſhall have many a curſe, *Prov.* 11. 25. and 28. 27.

Q. *Is not this a putting our wealth in his hands who hath made ſolemn promiſe of repayment?*

A. Yes; he that hath pity on the poor, lendeth to the Lord; and that which he hath given, will he pay him again, *Prov.* 19. 17.

Q. *And will not the reward, be more or leſs, according to the degrees of our alms?*

A. Yes; he that ſoweth ſparingly, ſhall reap ſparingly; and he that ſoweth bountifully, ſhall reap bountifully, 2 *Cor.* 9. 6.

Q. *Should we not be very tender of the credit of our neighbour?*

A. Yes; a good name is better than precious oyntment, and rather to be choſen than great riches. *Eccl.* 7. 1. *Prov.* 22. 1.

Q. *Will not mens unmerciful judging of others, be paid home to them in the ſtrict and ſevere judgment of God?*

A. Yes; judge not that ye be not judged, for with what judgment ye judg, ye ſhall be judged; and with what meaſure you mete it ſhall be meaſured to you again, *Mat.* 7. 1. 2.

Q. *Is it not a chriſtian duty, to ſtudy to reconcile, and make peace among Brethren?*

A. Yes; bleſſed are the peace-makers, for they ſhall be called the children of God, *Mat.* 5. 9.

Q. *If Chriſtians will obſerve all thoſe duties which they owe to God, to themſelves, and to their neghbour, may they not expect the reward of eternal life?*

A. Yes; this do, and thou ſhalt live, *Luke* 10. 28.

Q. *Are not Chriſtian duties both profitable and pleaſant, even when they expoſe us to outward ſufferings?*

A. Yes; *Chriſt's* yoke is eaſie and his burden is light; and his commandements are not grievous: *therefore* rejoyce that ye *are* counted worthy to ſuffer ſhame for the name of Chriſt. *Mat.* 11. 30. 1 *Joh.* 5. 3. *Act.* 5. 41.

Q. *Since the danger of delaying our turning to God is ſo evident and certain, ſhould we not betimes ſet about it?*

A. Yes; whatſoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt, *Eccl.* 19. 10.

The

The Ten Commandments.

I. THou ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them; for I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands of them that love me, and keep my Commandments.

III. Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days ſhalt thou labour, and do all thy work: but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that is within thy gates. For in ſix days the Lord made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit Adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours.

The Lord's Prayer.

OUr Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil; for thine is the Kingdom, the Power and the Glory, for ever and ever, *Amen.*

The Belief.

I Believe in God the Father Almighty, maker of Heaven and Earth, and in Jeſus Chriſt his only Son, our Lord; which was conceived by the Holy Ghoſt; born of the Virgin Mary, ſuffered under *Pontius Pilate*; was crucified, dead and buried; he deſcended into Hell, and roſe again from the dead, and aſcended up into Heaven, and ſitteth at the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead. I believe in the Holy Ghoſt; the Holy Catholick Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body; and the Life everlaſting, *Amen.*

Private Devotions laid down in Scripture-Expreſſions.

A Prayer for Morning and Evening.

OUr Father which art in heaven, *who* ruleth over all the Kingdoms of the earth; *who* ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts; *who* art of purer eyes than to behold evil, and canſt not look on iniquity: I which am but duſt and aſhes, not worthy of the leaſt of all thy mercies; *being* abominable and filthy, and a tranſgreſſor from the womb; *do*

now

now come, and kneel before thee, O Lord, my maker; to offer to thee, the ſacrifice of thankſgiving, and to call upon *thy* name. *O let thy good* ſpirit, help *my* infimities, and make interceſſion for *me*, for I know not what I ſhould pray for *as* I ought. I confeſs my tranſgreſſions unto thee, O Lord, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy ſon; iniquities ſo prevail againſt me, *that* when I would do good, evil is preſent with me: O wretched man that I am, who ſhall deliver me, from the body of this death? (*here mention thy moſt prevailing corruptions*) O my God, I am aſhamed and bluſh, to lift up my face to thee my God; for *my* iniquities are increaſed over *my* head, and *my* treſpaſs is grown up unto the Heavens: *But*, Lord, to whom ſhall I go? thou haſt the words of eternal life: *thou haſt* no pleaſure in the death of the wicked, but that the wicked turn from his way and live; *and thou haſt ſaid*, him that cometh to thee, thou wilt in no wiſe caſt out: O ſtabliſh *this* word unto thy ſervant, who is now devoted to thy fear. Remember not the ſins of my youth, nor my tranſgreſſions; for thy names ſake, O Lord, pardon mine iniquity, for it is great; order my ſteps in thy word, and let not any iniquity have dominion over me: Create in me a clean heart, O Lord, and renew a right ſpirit within me: *that* I may no longer live the reſt of my time in the fleſh, to the luſts *thereof*. but as he that hath called me is holy, ſo I may be holy in all manner of converſation; denying ungodlineſs and worldly luſts, *and* living ſoberly, righteouſly and godly, in this preſent world. Into thine hands I commit my ſpirit and body, O Lord God of truth; O let integrity and uprightneſs preſerve me;

[Inſtruct *me*, and teach me in the way wherein I ſhould go: guide me with thine eye *this day*. Lord preſerve my going out, and my coming in; eſtabliſh thou the work of my hands: ſet a watch before my mouth, *and* keep the door of my lips: encline not my heart to any evil thing, to practiſe wicked works with men that work iniquity; but give *thy* Angels charge over *me*, to keep me in all my ways;]

At night ſay.

[Let the Angel of the Lord encamp round about *me*, *that I* be not afraid for the terrour by night: the Lord that keepeth *Iſrael*, *who* neither ſlumbereth nor ſleepeth, *be my* keeper: *In confidence of this*, I will both lay me down in peace, and ſleep; for thou Lord only makeſt me dwell in ſafety.]

Let the People praiſe thee, O God, let all the People praiſe thee; that thy way may be kuown upon earth, thy ſaving health among all Nations: and to the Church daily ſuch as ſhould be ſaved; give light to them that ſit in darkneſs, and in the ſhadow of death; that the Kingdoms of this World, may become the Kingdoms of our Lord, and of his Chriſt. O! continue thy loving kindneſs unto them that know thee, and thy uprightneſs to the upright in heart. *Be* a ſtrength to the poor, *and* a ſtrength to the needy in his diſtreſs. Abundantly bleſs *our* proviſion, and ſatisfy *our* poor with bread; make Wars to ceaſe unto the end of the Earth; break the bow, and cut the ſpear in ſunder; let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt: *And thou who haſt commanded*, that ſupplications, prayers, interceſſions, and giving of thanks be made for all men, for Kings, and for all that are in authority, *I beſeech thee*, be a ſun and a ſheild *to our dread Soveraign Lord King James*; O prepare mercy and truth which may preſerve him; prolong the King's life and his years as many generations, that judgment may run down as waters, and righteouſneſs as a mighty ſtream; do good in thy good pleaſure unto *Sion*; let our Prieſts lips *alwaies* keep knowledge, that the people may *only* ſeek the Lord at their mouths, *and* many *may be* turned away from iniquity. *O let the work* of the Lord proſper in their hands; *be gracious to* my brethren *and* kinſmen, according to the fleſh, (*here thou mayſt name particular perſons*) *and grant that all men* do the will of *their* Father which is in Heaven. *And now*, what ſhall I render unto thee, O Lord, for all *thy* benefits towards me? Thou art he that took me out of the womb, *and hitherto* haſt made me dwell in ſafety. Many, O Lord my God, are the wonderful works which thou haſt done *for me*; I will ſing unto thee, O Lord, as long as I live; I will ſing praiſe unto my God, while I have my being. Bleſſed be the Lord God, who only doth wondrous things; and bleſſed be his glorious Name for ever; and let the whole Earth be filled with his glory, *Amen. Our Father which art*, &c.

Another.

O Bleſſed *and* Glorious *God*, *who art* exalted above all bleſſing and praiſe: Thou, even thou art Lord alone, *and* there is no Saviour beſide thee. Lord, What is Man, that

that thou takeſt knowledge of him? or the ſon of man, that thou makeſt account of him? *I confeſs*, I am aſhamed and bluſh to lift up my face to thee my God; for *my* iniquities are encreaſed over *my* head, and *my* treſpaſs is grown up into the Heavens: I have ſinned, what ſhall I do unto thee, O thou preſerver of Men; *(here mention thy particular ſins)* if thou, Lord, ſhould mark iniquities, O Lord, who ſhall ſtand? but there is forgiveneſs with thee, that thou mayeſt be feared. O Remember not againſt *me* former iniquities, let thy tender mercies ſpeedily prevent me. Help *me*, O God of *my* ſalvation for the glory of thy Name; Purge away my ſins, for thy Name's ſake; caſt down every imagination that exalteth it ſelf againſt the knowledge of God; and bring into captivity every thought, to the obedience of Chriſt. *O grant that I may* be renewed in the ſpirit of *my* mind, that I put on the new man, which after God is created in righteouſneſs and true holineſs; *and that I no longer* have *any* fellowſhip with the unfruitful works of darkneſs. *And now*, what ſhall I render unto thee, O Lord, for all thy benefits towards me? becauſe thou haſt commanded thy loving-kindneſs in the day time, *therefore* this night *is* my prayer unto thee, O God of my life. Lord, be my keeper, *and* I ſhall not be afraid for the terrour by night. | in the *night*, *therefore* is my prayer *now* unto thee, O God of my life: preſerve my going out, and my coming in; *and grant that* I order *my* converſation aright.

I deſire alſo to pray for all men; for Kings, and for all that are in authority. O prolong the King's life, and his years as many generations; prepare mercy and truth, which may preſerve him. Let the People praiſe thee, O God, let all the People praiſe thee, O! let the Earth be full of the knowledge of the Lord; let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt. *Be gracious* to my Brethren accoring to the fleſh; do *thou, O Lord, for them* exceeding abundantly above all that *they* ask or think. Now, unto him that is able to keep *me* from falling, and to preſent *me* faultleſs before the preſence of his glory with exceeding joy; To the only wiſe God our Saviour be Glory and Majeſty, Dominion and Power, both now and ever, *Amen*.

A Prayer for Children, being a Paraphraſe of the Lord's Prayer.

OUr Father which art in Heaven, from *whom* every good gift and every perfect gift cometh; in *whom* I live and move, and have my being; hallowed be thy Name, for all *thy* benefits towards me: thou art he that took me out of the womb, and *hitherto haſt* made me dwell in ſafety: *thy* mercies they are new every morning, *and* daily *thou* loadeſt me with benefits. I will ſing unto thee, O Lord, as long as I live; I will ſing praiſe to my God, while I have my being. Let thy Kingdom come, *O Lord*, that thy way may be known upon earth, thy ſaving health among all Nations. Thy will be done in Earth, as it is in Heaven: O Lord ſhew me thy ways, teach me thy Paths, lead me in thy truth, and teach me *to ſay*, not my will, but thine be done. Give *me* this day *my* daily bread, feed me with food convenient for me; *and* bleſs *my* proviſion: *help me* to ſeek firſt the Kingdom of God, and his righteouſneſs, *and I know my* heavenly Father ſhall add theſe *other* things he knoweth I have need of. Forgive me my ſins, O Lamb of God, which taketh away the ſins of the World. Remember not againſt me former iniquities, purge away my ſins for thy names ſake. O cleanſe me from all filthineſs of fleſh and ſpirit; let integrity and uprightneſs preſerve me; *and grant that I may* remember thee, my Creator, in the days of my youth. Lead me not into temptation, but deliver me from evil; be a ſhield and buckler *unto me*

this day; preſerve *my* going out, and my coming in; give *thy* Angels charge over *me*, to keep *me* in all my ways. } *this night*: the Lord that keepeth *Iſrael*, *who* neither ſlumbreth nor ſleepeth, be my keeper.

O hearken unto the voice of my cry, my King and my God, there is nothing too hard for thee; for all that is in the Heaven and in the Earth is thine: thine, O Lord, is the greatneſs and glory, and thou reigneſt over all. In thine hand is Majeſty and Might; for thine is the Kingdom, the Power, and the Glory, for ever, *Amen*.

Collects

Collects *for ſeveral occaſions, very uſeful in* Private Devotion; *comprehending the chief* Heads *of Prayer: laid down in the language of the* Holy Scripture.

Head I. Confeſsion of Sin.

I Confeſs my tranſgreſſions unto thee, O Lord, I acknowledge my ſin: *I am* a tranſgreſſor from the womb. Behold I was ſhapen in iniquity, and in ſin did my Mother conceive me. When I would do good, evil is preſent with me. O my God, I am aſhamed, and bluſh, to lift up my face to thee, my God; for *my* iniquities are encreaſed over *my* head, and my treſpaſs is grown up unto the Heavens. I have forſaken thee, the fountain of living waters; and hewed out ciſterns, broken ciſterns, that can hold no water. Light is come into the world, and *I have* loved darkneſs rather than Light. I have ſinned, what ſhall I do unto thee, O thou preſerver of men? I acknowledge my tranſgreſſions, and my ſin is ever before me. Father, I have ſinned againſt Heaven, and in thy ſight, and am no more worthy to be called thy ſon. O Lord, to *me* belongeth confuſion of face; becauſe I have ſinned againſt thee.

Head II. For Pardon of Sin.

HAve mercy upon me, O God, according to thy loving-kindneſs; according unto the multitude of thy tender mercies, blot out my tranſgreſſions: waſh me throughly from mine iniquity, and cleanſe me from my ſin. For thy name ſake, O Lord, pardon mine iniquity, for it is great. Remember not the ſins of my youth, nor my tranſgreſſions; cleanſe me from ſecret faults. Heal *me*, O God of my ſalvation, for the glory of thy name; and purge away *my* ſins, for thy names ſake. O, remember not againſt me former iniquities; enter not into judgment with thy ſervant, for in thy ſight ſhall no man living be juſtified. But thou, O Lord, art a God full of compaſſion, and gracious, long-ſuffering, and plenteous in mercy and truth. O, turn unto me, and have mercy upon me, O Lord hear, O Lord forgive; O Lord hearken and do, defer not for thine own ſake, O my God.

Head

Head III. Against the Power of Sin.

O Let not ſin reign in my mortal body, that I ſhould obey it in the luſt thereof, *but grant* that *I may* put off concerning the former converſation the old man, which is corrupt according to the deceitful luſts, and that I put on the new man, which after God is created in righteouſneſs, and true holineſs; caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God; and bringing into captivity every thought to the obedience of Chriſt. O keep back thy ſervant from preſumptuous ſins, let not them have dominion over me.

Head IV. For the Light of God's Countenance.

GIve ear, O Shepherd of *Iſrael*; thou that dwelleſt between the *Cherubims*, ſhine forth. Turn *me* again, O God, and cauſe thy face to ſhine, and I ſhall be ſaved; make me to hear joy and gladneſs, that the bones which thou haſt broken may rejoyce. Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit. Hear me ſpeedily, O Lord, my ſpirit faileth; hide not thy face from me, leſt I be like unto them that go down into the pit. Quicken me, O Lord, for thy name ſake; *and* cauſe me to hear thy loving-kindneſs: *for* thy loving-kindneſs is better than life, O, turn unto me, and have mercy upon me; ſhew me a token for good, and cauſe *thy* face to ſhine upon me. How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me? Lord, lift thou up the light of thy countenance upon me; with-hold not thou thy tender mercies from me, O Lord, make thy face to ſhine upon thy ſervant, and let the bleſſing of the Lord be upon me.

Head V. For Grace, and Spiritual good things.

SHew me thy ways, O Lord, teach me thy paths; lead me in thy truth and teach me: for thou art the God of my ſalvation. Order my ſteps in thy word, and teach me thy Statutes. Thy hands have made me, and faſhioned me; give me underſtanding that I may learn the Commandments. Thou art good, and doeſt good, teach me thy Statutes: encline mine heart unto thy Teſtimonies, and not to covetouſneſs.

neſs. Turn away mine eyes from beholding vanity. I am a ſtranger in the earth, hide not thy Commandments from me. Create in me a clean heart, O God, and renew a right ſpirit within me. Take away the ſtony heart, and give me an heart of fleſh, that *I may* be renewed in the ſpirit of my mind, *and* ſtrengthened with might by *thy* ſpirit in the inward man. O, *let* the blood of Chriſt purge my conſcience from dead works, *that I may* ſerve the Living God. Teach me thy way, O Lord, *and I ſhall* walk in thy truth; unite my heart to fear thy name. So teach *me* to number *my* days, that I may apply *my* heart unto wiſdom. O that my ways were directed to keep thy Statutes.

Head VI. In the time of Affliction.

I Know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me: thou art juſt in all that is brought upon *me*; for thou haſt done right, but I have done wickedly. *But*, O! contend not for ever, be *not* always wrath, *leſt* the ſpirit ſhould fail before *thee*, and the ſoul which *thou* haſt made. Let, I pray thee, thy merciful kindneſs be for my comfort. Turn thee unto me, and have mercy upon me, for I am deſolate and afflicted; the troubles of my heart are enlarged, O bring thou me out of my diſtreſſes. Look upon mine affliction, and my pain, and forgive all my ſins; with-hold not thou thy tender mercies from me, O Lord, let thy loving-kindneſs and thy truth continually preſerve me; for innumerable evils have compaſſed me about. Be pleaſed, O Lord, to deliver me; O Lord make haſt to help me. Behold, O Lord, for I am in diſtreſs: my bowels are troubled, mine heart is turned within me. I weep, mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul, is far from me. O Lord, behold my affliction; *thou haſt ſaid* thou doſt not afflict willingly, nor grieve the children of men. Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me unto duſt again? Are not my days few? ceaſe then, and let me alone, that I may take comfort a little before I go, whence I ſhall not return; even to the land of darkneſs, and the ſhadow of death.

Head VII. In the time of Sickneſs.

HAve mercy upon me, O Lord, for I am in trouble: mine eye is conſumed with grief, my life is ſpent with ſighing; I am weary with my groaning, all the night make I my bed to ſwim; I water my Couch with my tears; my days are conſumed like ſmoak, and my bones are burnt as an hearth: mine age is departed, and is removed from me, as a Shepherd's tent, with pining ſickneſs; from day even to night wilt thou make an end of me? O Lord, I am oppreſſed, undertake for me. O my God, take me not away in the midſt of my days; thy years are throughout all generations: have mercy upon me, O Lord, for I am weak; O Lord heal me. Return, O Lord, deliver my ſoul: O ſave me for thy mercy ſake; for in death there is no remembrance of thee; in the grave who ſhall give thee thanks? The grave cannot praiſe thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; what ſhall I ſay? my times are in thy hand, O ſave me for thy mercies ſake. Remove thy ſtroke away from me, I am conſumed by the blow of thine hand. When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth; ſurely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a ſtranger with thee, and a ſojourner, as all my Fathers were. O ſpare me, that I may recover ſtrength before I go hence, and be no more.

Head VIII. A Thankſgiving for Recovery.

I Will extol thee, O Lord, for thou haſt lifted me up. O Lord my God, I cried unto thee, and thou haſt healed me: O Lord thou haſt brought up my ſoul from the grave, thou haſt kept me alive, that I ſhould not go down to the pit. Bleſs the Lord, O my ſoul; and all that is within me bleſs his holy name. Bleſs the Lord, O my ſoul; and forget not all his benefits: who forgiveth all mine iniquities, who healeth all thy diſeaſes, who redeemeth thy life from deſtruction, who crowneth thee with loving-kindneſs, and tender mercies. O Lord, what ſhall I ſay? thou haſt in love to my ſoul delivered it from the pit of corruption: the living, the living, he ſhall praiſe thee, as I do this day. Return unto thy reſt, O my ſoul; for the Lord hath dealt bountifully with thee, I love the Lord

Lord, becauſe he hath heard my voice, and my ſupplications; becauſe he hath enclined his ear unto me, therefore will I call upon him as long as I live. The ſorrows of death compaſſed me, and the pains of hell gat hold upon me. I found trouble and ſorrow: I ſaid in the cutting off my days, I ſhall go to the gates of the grave; I am deprived of the reſidue of my years. I ſaid I ſhall not ſee the Lord, even the Lord in the Land of the Living. I ſhall behold man no more, with the inhabitants of the earth: *But* thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling; thou haſt looſed my bonds, O Lord, truly I am thy ſervant; I will offer to thee the ſacrifice of thankſgiving.

Let the words of my mouth, and the meditations of my heart, be acceptable in thy ſight, O Lord, my ſtrength, and my Redeemer.

Grace before Meat.

O Lord God of Hoſts, the earth is thine and the fullneſs thereof; thou giveſt food to the hungry, give us this day our daily Bread, and bleſs our Bread and our Water, and we will ſerve thee. *Amen.*

Grace after Meat.

BLeſs the Lord, O our ſouls, and all that is within us bleſs His Holy Name, who forgiveth all our iniquities, who ſatisfieth our mouths with good things; *we pray thee* feed us, with knowleege and underſtanding; ſo ſhall our ſouls be ſatisfied, as with marrow and fatneſs, and our mouths ſhall praiſe thee with joyfull lips, who art God over all bleſſed for ever *Amen.*

FINIS.

Reader,

St. PAul in *Romans* the 13 saith, *Let every Soul be subject unto the Higher Powers*, &c. To this end and purpose, our wise Law-makers have by Act of Parliament Appointed Two *Oaths* to be taken by all His Majesties Subjects, that come unto any Office of Power or Trust in Church and State (the one of *Allegiance*, the other of *Supremacy*:) As also by all persons that are made Free of any Corporation, *&c.* So that I presume, all who are willing to be known to be His Majesties *Loyal Subjects*, are obliged to take both these *Oaths*, when lawfully required. I considering with my self that not one in five hundred persons that take the said *Oaths*, read or consider before-hand what they Swear to, but are all like a Person (of about 80 years old, that I well know) who, that when one askt him why he had broken his *Oath*, he answered, *That indeed it was so long ago since he took it, that he had forgot it.* To prevent for the time to come so great a mischief, as the breach of *Oaths*, which God himself has commanded shall not be broken, *Numb.* 30. 1, 2. *This is the thing which the Lord hath commanded: If a man vow a Vow unto the Lord, or swear an Oath to bind his Soul with a bond; he shall not break his word; he shall do according to all that proceedeth out of his mouth*: I have here printed both the said *Oaths*, verbatim, as thou art obliged to take them; therefore have a care thou keep them as the Apple of thy Eye; for if thou breakest them, thou endangerest thy precious Soul.

The Oath of Allegiance.

I *A. B.* Do truly and sincerely Acknowledge, Profess, Testify and declare in my Conscience before God and the World, That our Soveraign Lord KING *James* is Lawful and Rightful KING of this Realm, and of all other his Majesties Dominions and Countries; and that the *Pope*, neither of himself, nor by any Authority of the Church or See of *Rome*, or by any other means, with any other, hath any Power or Authority to Depose the KING, or to Dispose of any of his Majesties Kingdoms or Dominions, or to Authorize any forreign Prince to invade or Annoy him or his Countries, or to discharge any of his Subjects of their Allegiance and Obedience to his Majesty; or to give License or Leave to any of them to bear Arms, to raise Tumults, or to offer any Violence or Hurt to his Majesties Royal Person, State or Government, or to any of his Majesties Subjects, within his Majesties Dominions. Also I do swear from my Heart; That notwithstanding any Declaration or Sentence of Excommunication or Deprivation made or granted, or to be made or granted, by the *Pope* or his Successors, or by any Authority derived, or pretended to be derived from him, or his See, against the said King his Heirs or Successors, or any Absolution of the said Subjects from their Obedience: I will bear Faith and true Allegiance to his Majesty, his Heirs, and Successors, and

and him and them will defend to the uttermoſt of my Power againſt all Conſpiracies and Attempts whatſoever, which ſhall be made againſt his or their Perſons, their Crown or Dignity, by reaſon or colour of any ſuch Sentence or Declaration, or otherwiſe; and will do my beſt endeavour to diſcloſe and make known unto his Majeſties Heirs and Succeſſors, all Treaſons and Traiterous Conſpiracies, which I ſhall know or hear of, to be againſt him or any of them. And I do further Swear, That I do from my Heart, Abhor, Deteſt and Abjure, as Impious and Heretical, this Damnable Doctrine and Poſition: That Princes, which be excommunicated or Deprived by the *Pope*, may be Depoſed or Murthered by their Subjects, or any other whatſoever. And I do believe, and in my Conſcience am reſolved, that neither the *Pope*, nor any other Perſon whatſoever, hath Power to Abſolve me of this Oath, or any part thereof, which I acknowledge by good and full Authority to be Lawfully Miniſtred unto me. And do renounce all Pardons and Diſpenſations to the Contrary. And theſe things I do plainly and ſincerely acknowledge and ſwear according to theſe expreſs words by Me ſpoken, and acccording to the Plain and Common Senſe and Underſtanding of the ſame Words, without any Equivocation or Mental Evaſion, or ſecret Reſervation whatſoever. And I do make this Recognition and Acknowledgment heartily, willingly and truly, upon the true faith of a Chriſtian. *So help me God.*

The Oath of Supremacy.

I A. B. Do utterly teſtifie and declare in my Conſcience, That the KING'S MAJESTY is the only Supreme Governor of this Realm, and of all other his Highneſs Dominions and Countries, as well in all Spiritual or Eccleſiaſtical things or Cauſes, as Temporal: And that no Forreign Prince, Perſon, Prelate, State or Potentate, hath or ought to have any Juriſdiction, Power, Superiority, Pre-eminence, or Authority Eccleſiaſtical or Spiritual within this Realm: And therefore I do utterly renounce and forſake all Forreign Juriſdictions, Powers, Superiorities, and Authorities: And do promiſe, and from henceforth I ſhall bear faith and true Allegiance to the King's Highneſs, his Heirs and Lawful Succeſſors, and to my power ſhall aſſiſt and defend all Juriſdictions, Priviledges, Pre-eminencies, and Authorities granted or belonging to the King's Highneſs, his Heirs and Succeſſors or united and annexed to the Imperial Crown of this Realm: So help me God, and by the Contents of this Book.

BOOKS worth Buying.

Saul and *Samuel* at *Endor*, or the new ways of Salvation and Service, which uſually tempt men to *Rome*, and detain them there. Truly repreſented and refuted, By *Dan. Brevint* D. D. formerly Chaplain to the Marſhal *Turein*, and now Dean of *Lincoln*, in 8vo. Printed at the Theatre in *Oxford*.

Theophilodoxus and *Philodoxus*, or ſeveral Conferences between two Friends, the one a true Son of the Church of *England*, the other fallen off to the Church of *Rome*. Concerning, 1. Prayer in an unknown Tongue. 2. The Half-Communion. 3. The worſhipping of Images. 4. The Invocation of Saints. Printed at the Theatre in *Oxford*.

True Catholick and Apoſtolical Faith maintain'd in the Church of *England*, by *Andrew Sall* D. D. being a Reply to ſeveral Books, publiſhed under the Names of *I. E. N. N.* and *I. S.* againſt his Declaration for the Church of *England*, and againſt the Motives for his Separation from the *Roman* Church, declared in a printed Sermon which he preached in *Dublin*. Printed at the Theatre in *Oxford*.

Memoires of Mr. *Des-Ecotais* formerly ſtiled in the Church of *Rome*, the moſt venerable Father *Caſſianus* of *Paris*, Prieſt and Preacher of the Order of the *Capucins*, or the Motives of his Converſion, proving that the Doctrine of the now *Roman* Church is not grounded, neither upon the Holy Scripture, neither upon the Belief of the Primitive Church, or the Authority of the holy Fathers, which is more particularly and more evidently verified in the Examination of the Belief of *Rome* concerning the *Euchariſts*, &c.

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